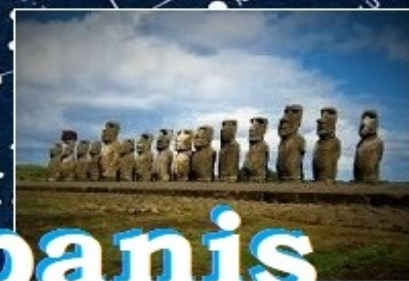
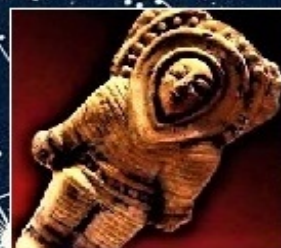
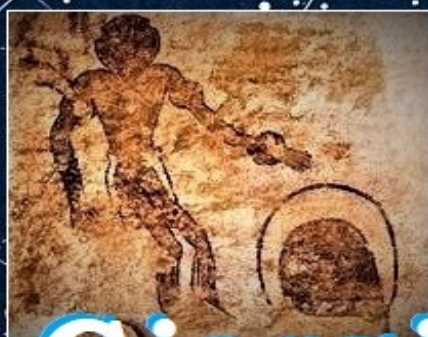


PLEIADES ANCIENT ASTRONAUTS AND THE RISE OF CIVILIZATION?



By

Giorgio A. Balabanis

INTRODUCTORY LETTER

This book is a product of a long and life-changing investigation that has finally come to a conclusion. Its purpose is to entertain the possibility based on a huge volume of evidence, that the origins of the human race can be traced back to intelligent beings that came from the stars long ago. Ironically, this work was not meant to be published. As a matter of fact, the initial idea was to simply entertain my own curiosity and keep any potential findings to myself due to the sensitivity of the subject. However, realizing how many people out there are really interested in the subject and due to the amount of evidence I had accumulated throughout the years, I came to realize it would be an act of selfishness to keep my findings to myself. Therefore, the idea of writing a book was born and admittedly it was not an easy task. Instead, it was a very time-consuming process and at times quite frustrating too in my attempt to convert my thoughts and ideas into words and sentences in a way that would be understood by everyone. Although I am not a parent, I can almost relate the process of writing this book with that of raising a child, as you gradually watch it grow up into an adult. Now I can confidently say that the time has finally come to share my findings with you, dear reader, enjoy!

*Giorgio Balabanis
11/2/2021*

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HOW IT ALL STARTED

The idea that mankind has been contacted by intelligent beings from the stars in ancient times has arguably been around for quite some time and is an idea I became aware of during my late teen years, when I firstly became exposed to what has come to be known as the “Ancient Astronaut Theory.” Although a belief in the existence of extraterrestrial life manifested during my childhood years, the possibility that we might have been contacted by beings from the stars in remote times was a belief that developed within me when I randomly stumbled upon a thick read on a supermarket’s bookshelf with the title “Forbidden History.” A book that I found out was authored by J. Douglas Kenyon (*editor and publisher of the renowned alternative history-archaeology magazine “Atlantis Rising”*) and was an accumulation of alternative science articles, among them one that dealt with the concept of “paleocontact.” A concept that captivated my interest and excitement for real a few months later (*in 2009 to be exact*), when a documentary film with the title “Ancient Aliens” was released on History Channel. The film was so tremendously influential that compelled me if you will, to look deeper into the matter in an attempt to collect evidence that would undoubtedly confirm contact between humans and celestial beings in ancient times is not merely a concept of a science fiction but a science fact. That said and before we get deeper into the idea of paleocontact, starting with the basics seems to be the most welcoming way to introduce you dear reader into the Ancient Astronaut Theory.

ANCIENT ASTRONAUT ENIGMA

In a broad sense the “Ancient Astronauts Theory” (*AAT for shortage*), also known as “paleocontact” and “Intervention Theory,” is the idea that extraterrestrial beings visited Earth and made contact with humans in prehistoric times. The theory proposes that aliens “intervened” in the development of life here on Earth at some point in our planet’s history, to either establish life or to modify it once



life had established itself by natural means. Proponents of the AAT in particular maintain that humans are either descendants or creations of extraterrestrial beings that landed on Earth thousands of years ago and influenced the development of modern cultures, technologies and religions, with the ancient astronauts in the role of the “mother culture.” The theory additionally proposes that the construction of ancient monuments and structures paid

homage to the star visitors, whom our ancient ancestors misinterpreted as gods and the advanced technologies possessed by them as evidence of divine power.

AA theorists draw an analogy from modern times, when for example isolated cultures are exposed to Western technology like with those of the South Pacific, where the locals believed Western ships and their cargo were sent by the gods as fulfillment of prophecies concerning their return. A phenomenon that has come to be known as the “cargo cult,” which traces its origin in various legends among the islanders that spoke of their distant ancestor-gods who journeyed to the west with the promise to return some day in the future. To them the West was thought to be the land of the dead so when the Portuguese and Dutch firstly came into the region of the South Pacific from the West, they were believed to be divine beings. Their “divinity” was further enforced by their pale appearance which resembled the image the Pacific islanders had about people coming from the land of the dead. The term “cargo cult” started to be used during and after World War II to describe Melanesian rituals performed by the islanders, who were attempting to imitate the behavior of the soldiers by mimicking the day-to-day activities and by making replicas of devices used by them. The most common were radios and headgear constructed by local materials such as vines and coconuts. The islanders were even observed making wooden replicas of the airplanes they witnessed in the skies as they lit signal fires and torches to light up runways and lighthouses, with the hope that the airplanes would come back and the soldiers (*who were considered to have a special connection to the deities and ancestors of the natives*) would deliver them goods as they did during the war. The most famous cargo cult was that of John Frum, one of the most widely reported and longest-lived that was formed on the island of Tanna, Vanuatu. According to reports, the movement started before the war and became a cargo cult afterwards, where the cult members worshiped certain unspecified Americans with the name “John Frum” who they claimed had brought cargo to their island during World War II and whom they identified as being the spiritual entity that would also provide cargo to them in the future. It is not certain how this name arose, but experts believe it was possibly from American soldiers who identified themselves by their place of origin such as “I am John from Virginia – Texas etc.”

Scientists argue that the cargo cults are marked by several common characteristics including a “myth-dream,” that is a synthesis of indigenous and foreign elements like the expectation of help from the ancestors and belief in the appearance of an abundance of goods by performing rituals that were assumed to have been taught to the leader of the cargo cult by the deity. Consequently, since such incidents have been observed in recorded history, who can tell with certainty if similar incidents could not have happened in the remote past between a technologically advanced extraterrestrial race and our primitive ancestors?

The idea that such occurrences have indeed happened in the past was initially proposed in the early 20th century by the famed Charles Fort, a collector of strange mysteries unexplained by science. The American researcher listed many UFOs long before they were called flying saucers, while he widely expressed his belief that humans are property of some other intelligence!

In the 1950s British journalist Harold T. Wilkins proposed that UFO accounts and abductions have occurred since ancient times, while in the following decade, two French journalists and conspiracy theorists Louis Pauwels and Jacques Bergier released their book “The Morning of the Magicians,” which merged elements of alternative history and occultism by proposing that ancient astronauts could have played a major part in human history.

The success of their book became an inspiration to another Frenchman, Robert Charroux who in his 1963 book “100,000 Years of Man’s Unknown History,” referred to the theory of Ancient Astronauts as a fact rather than fiction. His work was so influential that made its way to the pop-culture of the time, when French comic book maker Georges Prosper Remi (also known as *Hergé*), inserted the “ancient alien” concept into his Tintin album, Flight 714 to Sydney, in 1967.

In 1966, American astronomer Carl Sagan and his Soviet colleague Iosif Shklovsky released a book titled “Intelligent Life in the Universe.” In it the two astronomers suggest that scientists should take the possibility that extraterrestrials could have visited Earth in the past seriously, suggesting that evidence of past contact might be preserved in the folklore and mythological traditions of various cultures. As an example, Sagan and Shklovsky point to a contact account made between the Tlingit people of the Pacific Northwest and the La Perouse French expedition in 1786. This event was recorded a century later by anthropologist G.T. Emmons during one of his many visits to the area. While it was told in the context of Tlingit mythology and contained supernatural elements, like the description of immense black birds with white wings (*a reference to the sailing ships*), the descriptions left no doubt that it was a faithful retelling of an actual event. Sagan and Shlovksy wrote that the same could be true of extraterrestrials visiting Earth in the past:

“The encounter between La Perouse and the Tlingit suggests that under certain circumstances, a brief contact with an alien civilization will be recorded in a reconstructible manner. The reconstruction will be aided if (1) the account is committed to written record soon after the event; (2) a major change is effected in the contacted society by the encounter; and (3) no attempt is made by the contacting civilization to disguise its exogenous nature.”

In his book, Sagan estimates that super-technological starmen with interstellar spaceships may have visited Earth 5,000 times since life first proliferated on Earth approximately 500 million years ago. Ironically, if the number is divided into 500 million years, then we may have a visitation every 100,000 years!

The reason why Sagan suspected visitations from space have probably occurred in the past is due the sudden uprisings of civilization, like that of Sumeria. *"There are legends as almost direct evidence that starmen landed there and launched mankind on the road to civilization,"* the astronomer cited. To the surprise of many, Sagan's speculations immensely bolster the theory of a "hybrid man" even if unwittingly on his part. In a talk before the American Rocket Society in 1962, Sagan gave the more accepted figure of how many civilized worlds should exist in our galaxy alone and that was one million as a minimum!

Another scientist who supported the idea of paleocontact was Ivan Sanderson, a noted zoologist who in his book "Invisible Residents" published in 1970 proposed that mankind may not be a sole product of earthly evolution but may instead have been "seeded" on Earth by ETs. Moreover, Sanderson proposed that superior intelligences may have consistently "interfered" with our history. Thus, he concluded we may actually be "owned" by other-worldly creatures that came and surreptitiously took over Earth long ago.

In the late 1970s a former NASA expert Maurice Chatelain who designed and built the Apollo communications and data-processing system wrote two books "Our Ancestors Came From Outer Space" and "Our Cosmic Ancestors" in which he documents evidence left in codes inscribed on ancient monuments pointing to the existence of an advanced prehistoric civilization that was regularly visited and technologically assisted by what he calls "universal astronauts."

Another man of science who came to believe in the idea of paleocontact was the late radio engineer Wilbert B. Smith of Canada. During his directorship of Project Magnet (*Canada's official investigation program into UFOs*) in the 1950s, he came after long study not only to firm conclusions regarding the interstellar nature of UFOs but the fact their occupants colonized Earth. In his own words:

"We may summarize the entire flying saucer picture as follows. We have arrived at a time in our development when we must make a final choice between right and wrong. The (UFO) people from elsewhere are much concerned about the choice which we will make... partly because we are their blood brothers and they are truly concerned with our welfare."

Smith had apparently no doubt that the aliens were somehow responsible for implanting humans on Earth, a notion also shared by an alternative researcher who deserves to be credited for being the most influential proponent of the Ancient Astronaut theory and that could only be the Swiss author Erich von Däniken, whose first and most famous book "Chariots of the Gods?" quickly became a best seller in America and Europe, having sold more than 70 million copies globally since its publishing in 1968. In his best seller as well as subsequent books, von Däniken established arguments cited by AA theorists to this day. The success of the Swiss author appears to have been his thought-provoking ideas and seemingly endless source of ancient astronaut evidence that went beyond what others have presented in the field. One of his strongest

arguments is his interpretation of esoteric biblical apocrypha like the Book of Enoch, as well as the strange Hindu stories of flying craft called Vimana and accounts of nuclear wars in the Hindu Vedas.

Despite being panned by academics everywhere, von Däniken's books would prove to be influential enough to inspire others to publish similar in content books throughout the 1970s and onwards. A good example is Peter Kolosimo's book titled "Not of This World," where the Italian proposes that beings from another star system were in contact with Earth in prehistoric times.

Another largely influential figure in the field of AAs who followed von Daniken's success was Zecharia Sitchin with his book "The 12th Planet" published in 1976. In it the American author argued that the ancient Sumerians were creations of a giant humanoid race from a planet called Niburu known as the Annunaki. Sitchin based his assumptions on personal interpretations of various Sumerian and Middle Eastern texts, which he claimed mention a 12th planet *(with the sun and moon also counted as planets)* that exists in our solar system and is the home of our extraterrestrial creators.

An additionally influential book in the field of paleocontact was Robert K. G. Temple's "The Sirius Mystery" released in 1976. The book brought to the attention of the world the oral traditions of the Dogon people of Mali, who describe a paleo-contact event between the Dogon and the Nommos, an extraterrestrial race from Sirius that visited Earth approximately 5,000 years ago. The Dogon as Temple explains, also credit this alien race with inspiring the mythological traditions of Mesopotamia, Egypt and Greece to name a few.

Similar claims have also been made by the so-called "father" of Remote Viewing, Ingo Swann, who had the opportunity to journey far beyond the confines of our planet on many occasions. As he describes in his book "Penetration," Swann was tasked by an unidentified covert agency to collect psychic data on the Moon and that is when he stumbled upon an unknown society operating there, which he described as a highly psychic race of beings that have presided over our species for more than 30,000 years from the protection of their well-established base camp embedded within the Moon.

Interestingly, Daz Smith, a British Remote Viewer and publisher of the RV magazine "Eight Martinis," recently published on issue 18 *(which is offered for free on <http://www.eightmartinis.com/>)* never before seen reports from Swann's further psychic exploration of the Moon. According to the newly released information, the extraterrestrial race encountered by Swann on the Moon is known as the D.O.MA and is comprised of very advanced human beings that look exactly like we do because as he was told, they contributed their genetic material to our ancestors long ago. Curiously, this also happens to be a scenario quite popular in science fiction and pop culture.

A classic example is the 1968 film "2001: A Space Odyssey," directed by Stanley Kubrik based on Arthur C. Clarke's fictitious work. The movie features a highly advanced extraterrestrial intelligence that came to Earth in the remote past and played a key point in humanity's evolution. Other similar examples include an episode of "Star Trek: TNG" titled "The Chase," where the crew of the Enterprise discovers that an ancient predecessor race was responsible for the creation of life in their quadrant. Fans of the "Stargate" movie ought to instantly recognize how the plot of the film was built on the foundation of the AAT. The story centers on how paleo-contact between early humans and an ancient

extraterrestrial race led to the birth of the Egyptian civilization with its revered gods in the role of the civilizing star visitors. Another film based on the idea of paleocontact was the fourth installment in the “Indiana Jones” series released in 2009, with the most recent and a personal favorite being “Prometheus,” a 2012 film directed by Sir Ridley Scott. It is a film clearly inspired by “2001: A Space Odyssey” and the work of von Daniken and Sitchin. As a matter of fact, Scott himself stated during an interview with the Hollywood Reporter that:

“...NASA and the Vatican agree that is almost mathematically impossible that we can be where we are today without there being a little help along the way... That is what we are looking at (in the film), at some of Eric von Daniken’s ideas of how we humans come about.”

The film features an ancient race of giant humanoids, the so-called “Engineers,” who are responsible for seeding our planet with life and creating humankind in their image. Before their departure, the Engineers purposely leave behind artifacts and star maps so that when humanity becomes an interstellar species, to seek them out among the stars. One remarkable aspect of the film compared with the rest in the genre, is that instead of featuring an extraterrestrial race that visited Earth from an unspecified place in the cosmos that remains obscure throughout the film, it introduces a place of origins for the starmen and thus, for humanity itself!

Although the AAT does not largely focus on the origin of those extraterrestrial visitors as much as the evidence they left behind, there are some bright individuals who have attempted to pinpoint the cosmic location from which our extraterrestrial creators/civilizers came from, who unanimously identify the Pleiades star cluster in the Taurus constellation as the point of their origin.

One of the most significant works and a personal favorite that entertains the possibility beings from the Pleiades might have played some part in human history is that of Munya Andrews. A Bardi woman from the Kimberley region of Western Australia, Andrews in her book “The Seven Sisters of the Pleiades” presents a large number of myths and legends from various indigenous and ancient cultures around the world *(including her own)* that make it abundantly clear there was and still is a global obsession with the Pleiadian stars. An indigenous person herself, Andrews admits that her grandmother’s people like many other indigenous people around the world claim to be of Pleiadian origin, identifying the seven stars as the Seven Mothers of the World. In particular, Andrews writes that the obsession of the ancients with the Pleiades was so intense that our ancestors went in great lengths to construct and even utilize natural topography, including hills and rocks to erect their cities and monuments in a way that mirrored the Pleiades stars on the ground, in an “as above so below” correlation, with some of the best examples being the city of Rome with its Seven Hills, the ruins of Chaco Canyon in New Mexico and the Mayan city of Tikal in the Yucatan. Ironically, the amount of evidence presented in her book is so compelling that



although reluctant, the Bardi woman confesses only an actual visitation of beings from the Pleiades could explain the global reverence of the seven stars!

Speaking of indigenous people, similar claims *(based on the tribal lore of his people)* are made by Dr. A.C. Ross. A Sioux elder, Dr. Ross in his book "Mitakuye Oyasin: We are all related" explains that according to the traditions of his tribe the Pleiades is our original home and it is from there that our ancestors came here on Earth. The Sioux elder also adds that humans are related to the star people coming from those stars and that the Sioux are able to communicate with them through mental telepathy especially during ceremonies like the famous Sun Dance.

Another brilliant researcher who has come forward with evidence that beings from the Pleiades are greatly involved into human evolution and history is the author of "The Pleiades Legacy," Leonard Farra. In his work, Farra proposes that civilizing extra-terrestrials from the Pleiades visited Earth in ancient times and taught man many useful arts, who our ancient ancestors worshipped as gods. Farra explains that this is exactly the reason why many religious sites around the world are aligned to the rising of the Pleiades, since they pay tribute to the great civilizers of man. Their presence here on Earth had a major impact on many aspects of human life, in both the Old and New Worlds, right through to the present with evidence coming from early religious beliefs and festivals, legends, folk customs, geometric and animal symbolism, sacred architecture, numerology, star lore, allegorical stories, the astronomical alignments of numerous early sites, sayings and even place names, Farra adds.

Similar ideas have been expressed in the controversial field of channeling by the renowned American channeler, speaker and author Lee Carroll. The American channeler *(who has authored thirteen books on channelings with the help of an entity he calls "Kryon")* claims the Pleiadians are a race of highly advanced spiritual beings, far older than ours but similar in appearance, since they genetically engineered man 100,000 years ago and thus, we are related to them.

Another channeler who emphasizes on the connection of mankind with the Pleiades and extraterrestrial races is Lyssa Royal, who is best known for her clear and powerful teachings and channelings since 1985. In her book "The Prism of Lyra" she explains that the Lyra constellation is the birthplace or womb of the humanoid race within Earth's area of the Milky Way. Furthermore, she writes that descendants of the Lyran races who identifies as the Founders of Life, *(among them the Pleiadians)* are part of the original seeders of humanoid life here on Earth.

Interestingly, the global obsession with the stars of the Pleiades has been also noticed by the scientific community, where scientists from various fields unanimously agree that no other celestial object in the passage of time seems to have captivated and enthralled the imagination of the ancients quite like those of the Pleiades, which had an enormous influence on the human psyche. The obsession of man with the fabled star cluster goes back thousands of years since anthropological evidence shows that the seven stars were already identified as part of the Taurus constellation, the most ancient of all constellations since pre-historic times. Scholars explain that the identification of this region in the night sky with a bull or cow was widespread throughout Europe, including India and the earlier civilizations of Mesopotamia. Nevertheless, how far back in time this bovine association goes is not entirely certain. Some scholars like the cosmologist Frank Edge and Michael

Rappenglueck suggest it goes back thousands of years before the appearance of the early Mesopotamian civilizations of ancient Sumer, Akkadia and Babylon. In his research paper “Aurochs in the Sky,” Edge examines the prehistoric cave paintings of bovines in Lascaux in southern France and argues that the cluster of six dots above an auroch’s back represents the Pleiades. He also writes that not only are the same number of visible stars *(with the naked eye)*, but their configuration closely resembles the same “spatial relationships” of individual stars within the cluster and the same relationship as the Pleiades to the head and face of the related auroch *(the Hyades star cluster)*. Remarkably, the drawings of Lascaux are the oldest prehistoric cave paintings in all of Europe estimated to have been painted more than 17,000 years ago. A significant piece of evidence that denotes the Seven Stars had already been identified and associated with cosmological views since Paleolithic times, way before the rise of civilization and the necessity for the observation of the heavens that brought with it!



American anthropologist Anthony F. Aveni states that among primitive societies, the Pleiades are often the only celestial group paid any attention. A good example is the many Aboriginal tribes of Australian and their legends, where the Pleiades has a leading role and is often interchangeably described as a flock of birds and group of women. The application of avian imagery to the Pleiades in many world cultures is a prevalent motif, says Richard Hinckley Allen, who points out that in many eastern European countries the Pleiades are often depicted as “a hen with her chickens.” In her account of Polynesian astronomy, Maud Makemson relates that the Pukapukan Islanders in the northern Cook Islands, who see themselves as the descendants of the Pleiades, refer to their people as “Te Manu Mataliki” or “the Birds of the Pleiades,” while some Aboriginal Australian Dreamtime legends tell of a time in the distant past when birds once taught human beings how to speak!

Consequently, could the association of birds with the Pleiades be a distorted memory of beings flying down from the sky to share their wisdom with humans?

Could Munya Andrews and the proponents of the AAT be correct in their assumptions?

Holding this possibility in the back of our mind, one way to find out would arguably be to allow our ancient ancestors to speak for themselves through their legends, myths and traditions and provide us with the correct answer.

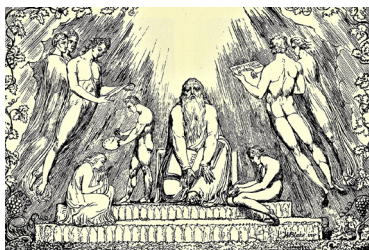
THE ANCIENTS SPEAK FOR THEMSELVES

WERE ANCIENT ASTRONAUTS IN THE MIDDLE EAST?

When it comes to accumulating evidence that supports the idea of paleocontact, there is no better place to start an investigation than the Holy Bible. Since the conception of the AAT, the holy scripture of Christianity has been regarded as the ultimate source for evidence that “star men” interacted with humans (*at least*) in Biblical Times, who provided the divine “inspiration” that resulted into the formation of the largest religion of today. Some AA proponents even speculate that God and His angels were in actuality misunderstood alien astronauts who wielded incredible technology. An assumption that really begs the question, could this be true?

ENOCH AND THE ANGELS FROM THE ... STARS?

One of the most prominent Biblical figures in the field of AAs, whose story is dimmed as the most significant proof of extraterrestrial contact in Biblical times (*largely thanks to Erich von Daniken*) is that of Enoch. For those unfamiliar with his identity, Enoch is a biblical figure prior to Noah's flood, who in the Book of



Genesis is identified as the seventh of the ten pre-Deluge Patriarchs. He is son of Jared and father of Methuselah and is said to have prophesied about the men before the Flood. The Book of Genesis recounts that each of the pre-Flood Patriarchs lived for several centuries and provides a genealogy of these ten figures, along with the age at each patriarch fathered the next, as well as the age of each individual at death. Among them Enoch appears to be the only exception, since religious texts such as the Book of Hebrews (11:5) state that the patriarch “did not experience death” like the rest of Adam's descendants because as the book of Genesis (5:24) states:

“And Enoch walked with God: and he [was] not; for God took him.”

The reason as to why Enoch received such an unprecedented privilege by the Most High is given in the “Book of Enoch” (*how convenient right?*). In it, the patriarch describes himself as a just man, whose eyes were opened by God so that he saw a vision of the Holy One in the heavens, which the Sons of God showed to him and it is from them he heard everything. With the constant use of first person, Enoch writes that he was appointed guardian of all the celestial treasures, chief of the archangels and as the immediate attendant on the Throne of God. The patriarch also writes that he was taught all secrets and mysteries and with all the angels at his back, fulfils of his own accord whatever comes out of God's mouth, executing His decrees. Curiously, esoteric literature identifies Enoch as Metatron, the angel who communicates God's word and the one who

communicated God's revelation to Moses. Bearing this detail in mind, the book of the seventh patriarch consists of five quite distinct major sections starting with the:

- **Book of the Watchers:** (*1 Enoch 1–36*) Enoch describes the fall of the Watchers (*fallen angels who fathered the Nephilim*) and narrates his travels in heaven.
- **Book of Parables of Enoch:** (*1 Enoch 37–71*) A book based on the Book of the Watchers but presents a later development of the idea of final judgment and eschatology. It is concerned not only with the destiny of the fallen angels but also with that of the evil kings of the earth. Religious scholars report that the Book of Parables uses the expression “Son of Man” for the eschatological protagonist, who is also called “Righteous One”, “Chosen One” and “Messiah” and sits on the throne of glory in the final judgment. A figure with some astounding implications for the hypothesis presented in this book as it will be revealed in the following pages.
- **Astronomical Book:** (*1 Enoch 72–82*) Contains descriptions of the movement of heavenly bodies and of the firmament as a knowledge revealed to Enoch during his trips to Heaven by archangel Uriel.
- **Book of Dream Visions:** (*1 Enoch 83–90*) Narrates a history of Israel all the way down to what the majority of scholars have interpreted as the Maccabean Revolt, dated by most to Maccabean times (*about 163–142 BC*).
- **The Epistle of Enoch:** (*1 Enoch 91–108*)

Of particular interest are the 1st and 2nd books of Enoch because the patriarch introduces two terms to describe what Biblical scholars identify as the angels of God: “Sons of God” - “Watchers.” According to Enoch, it was the Sons of God who “abducted” and took him up to the heaven to meet the Most High and receive divine knowledge. Curiously, the “Sons of God” is a term used particularly in the Hebrew Bible and in the Apocrypha texts. The renowned Biblical scholar Claus Westermann, claimed that the phrase “Sons of God” in Genesis is based on the Ugaritic “bn 'il.” He specifically referenced an Ugaritic text that uses the phrase “bn il” three times in succession as “il bn il - dr bn il - mphrt bn il,” which translate as “El, the Sons of Gods - the circle of the Sons of Gods - the totality of the Sons of Gods.” Elsewhere in the Ugaritic corpus it is suggested that the “bn ilm” were the 70 sons of Asherah (*Mother Goddess*) and El (*Creator God*) and the titular deities of the people of the known world, who got married with the daughters of men and gave rise to divine rulers. Interestingly, Biblical Scholar Cooke Gerald in his book “The Israelite King As Son of God” writes that the marriage between the Sons of El and the daughters of men was perceived as a sacred marriage or “Hieros Gamos” (*a sacred sexual intercourse common in the Ancient Near East between the king of a Sumerian city-state and the High Priestesses of Inanna, the Sumerian goddess of love, fertility and warfare.*). Cooke further adds that there is evidence in 2 Samuel 7 that this may have also been the case in ancient Israel. Now, if the ritual of the Sacred Marriage was indeed instigated from an actual

union between a “god” and a human as the ancient Near Eastern traditions seem to suggest, then it would make the first rulers of men demi-gods or “hybrids” so to speak. Bearing this possibility in mind, subordinate evidence about the origin and true meaning of the term “Sons of God” derives straight from the Hebrew Bible which makes several references to the “Sons of the Elohim” (*where in Hebrew language the word son is “ben” and closely resembles the Ugaritic “bn”*):

- Job 1:6, 2:1: bəne ha elohim - the sons of Elohim.
- Job 38:7: bəne elohim - sons of Elohim.
- Deuteronomy 32:8: bəne elohim / bəne el - sons of Elohim / sons of El

Interestingly, in the Hebrew Bible the word “Elohim” usually refers to a single deity, particularly (*but not always*) to the God of Israel and other times to deities. According to scholars, the word is the plural form of the word “eloah” and related to “el.” It is cognate to the word “l-h-m” which is found in Ugaritic and it is used for the pantheon of Canaanite gods, the children of El and conventionally vocalized as “Elohim.” Thus, the Hebrew term “bəne elohim” in Genesis 6:2 compares to the use of “Sons of Gods” (*Ugaritic: b'n il*) and “Sons of El” in Ugaritic mythology (*which identifies as the deities who copulated with the daughters of men*). Bearing this detail in mind, things start to become more intriguing when the analyses of the word “El” is brought to our attention. That is because El is a Northwest Semitic word meaning “god” or “deity” and is derived from the Proto-Semitic archaic bilateral “-l,” (*god*). Interestingly, the word was applied to the supreme god of the ancient Canaanite religion and the supreme god of East Semitic speakers in Mesopotamia's Early Dynastic Period, who is identified again and again as “Toru El” meaning “Bull El” or “the bull god” (*an identification with the constellation of Taurus?*). He was additionally known as the “Father of Heaven”, “Warrior”, “Creator of Creatures”, “Father of the gods” and “Father of Man.” Consequently, could the term “Sons of God” in the Biblical narrative be an obscure reference to “cosmic beings” that are identified as the “Sons of Heavenly Taurus” that descended from that region of the sky and copulated with earth women, resulting into the first royal lineages of the “mythical” past, as various myths and traditions claim?

Bearing this possibility in mind, another epithet the angels of God are identified with in the Book of Enoch is that of the “Watchers.” According to the experts, the Aramaic word “ir” (*plural “irin” for “watchers”*) derives from the root of the Hebrew word “er” and means “awake – watchful – vigilant,” a term used in connection with Biblical angels. For instance, the epithet “watcher” occurs in both plural and singular forms in the Book of Daniel, which refers to their holiness. In the apocryphal Book of Enoch however, the epithet “Watchers” is applied on two opposing groups of angels. The first corresponds to the benevolent angels of God, while the second corresponds to the Fallen. Despite their opposing nature though, the 7th patriarch clarifies that both factions belong to the same group of “divine beings” (12.3 - 4):

“And I Enoch, was blessing the Great Lord and the King of Eternity. And behold, the Watchers called to me - Enoch the scribe - and said to me: “Enoch, scribe of righteousness. Go and inform the Watchers of Heaven, who have left the High Heaven and the Holy

Eternal Place and have corrupted themselves with women and have done as the sons of men do and have taken wives for themselves and have become completely corrupt on the earth.”

According to the Book of Enoch, the Watchers are angels dispatched to Earth to watch over the humans. However, they soon begin to lust for human women and instigated by their leader Samyaza, they procreate with them giving birth to the renowned Nephilim, savage giants who pillage the earth and endanger humanity. According to the Biblical narrative, the Watchers numbered to 200 and the chiefs among them are listed as follows:

“Samyaza ~ Araquel ~ Ramiel ~ Kokabiel ~ Tamiel ~ Ramiel ~ Daniel ~ Chazaquel ~ Baraquel ~ Asael ~ Armaros ~ Batariel ~ Bezaliel ~ Ananiel ~ Zaqiel ~ Shamsiel ~ Satariel ~ Turiel ~ Yomiel ~ Sariel”

Interestingly, the most sinful action of the Watchers based on the Biblical narrative was not their illicit procreation with humans but their decision to teach and instruct man “blasphemously” in various forbidden arts, sciences and celestial secrets-mysteries of the true heavenly gnosis. The most blasphemous was the wisdom possessed by Azazel (*Satan*), who taught humans the secrets of war (*from magic, metallurgy and weaponry to seductive ornamentation, jewelry, and cosmetics*), all of which would otherwise be discovered by man gradually over time and not foisted upon him all at once, as Enoch explains. In a sense, the Watchers were punished for meddling in human history and development, compelling man to “mature” precociously.

Ironically, is it not a major principle in Sci-Fi shows such as Star Trek for an interstellar civilization not to interfere in the affairs of a less developed culture?

Hypothetically speaking, could the Watchers be a group of star-men who violated a similar regulation and thus, faced the consequences for their action?

According to Enoch, each of the leaders of the Fallen are to be identified with the type of art they taught to humans:

- **Azazel:** taught humans to make knives, swords shields and how to devise ornaments and cosmetics.
- **Araquel:** taught humans the signs of the earth.
- **Kokabiel:** taught humans astrology.
- **Tamiel:** taught humans astronomy
- **Ramiel:** taught humans divination
- **Daniel:** taught humans the signs of the sun
- **Chazaquel:** taught humans meteorology
- **Baraquel:** taught astrology
- **Armaros:** taught humanity the resolving of enchantments
- **Shamsiel:** taught humans the signs of the sun.
- **Gadreel:** taught the art of cosmetics, the use of weapons and killing blows.
- **Penemue:** taught mankind the art of writing with ink and paper
- **Sariel:** taught humankind about the courses of the moon

Admittedly the last thing the “Fallen” could be identified with in the Biblical story is that of the villains and before any further assumptions about their true

identity can be made our attention should once again be turned on the word “Elohim” because at times the Hebrew word “ha” is attached to it and reads as “Ha Elohim,” in English “the gods.” A clue that indicates the word Elohim can have a different interpretation according to the way it is used in a sentence, allowing for a different interpretation to the famous passage from the Book of Genesis: *“Let us make man in our image, in the likeness of ourselves . . .”* since the plural form of the word “God” appears to echo the creation stories from the region of Mesopotamia. For instance, the Sumerian text “Creation of Man by the Great Mother Goddess,” identifies the goddess Ninti (*“the Lady of the Rib,” an epithet that obviously denotes a connection to the Biblical story*) as creator of mankind who mixed her own blood with the clay of Earth to accomplish her feat. In particular the text says:

*“Thou art the mother-womb
The one who Mankind can create
The new-born’s fate thou shalt pronounce;
Nin-ti would fix upon it the image of the gods;
And what it will be is “Man.”*

Earlier we saw that the word Elohim as well as its singular form is related to the Ugaritic word “El,” which according to the experts has a common origin with Mesopotamian words such as the Sumerian “El,” the Akkadian “ILU” and the Babylonian “Ellu,” which all translate as the “bright – shining one” and obviously suggest a connection between the Watchers and the Mesopotamian Anunnaki. That is because the Anunnaki are a group of divine beings described as anthropomorphic, endowed with extraordinary powers and tremendous physical size, characteristics that appear to describe the angels Enoch encountered:

“In the first month, on the assigned day of the first month, I was in my house alone. And I lay on my bed sleeping.”

“And, while I slept, a great distress entered my heart, and I was weeping with my eyes in a dream.”

“And I could not figure out what this distress might be, nor what might be happening to me. “

“Then two huge men appeared to me, the like of which I had never seen on earth.”

*“Their faces were like the shining sun;
their eyes were like burning lamps;
from their mouths fire was coming forth;
their clothing was various singing;
their wings were more glistening than gold;
their hands were whiter than snow.”*

“And they stood at the head of my bed and called me by my name.”

*“Then I awake from my sleep, and saw those men, standing in front of me, in actuality.”
“Then I bowed down to them; and I was terrified; and the appearance of my face was changed because of fear.”*

“Then those men said to me, “Be brave, Enoch! In truth, do not fear! The eternal God has sent us to you. And behold, you will ascend with us to heaven today.”

“And tell your sons and all the members of your household, everything that they must do in your house while they are without you on the earth. And let no one search for you until the LORD returns you to them.”

“And I hurried and obeyed them; and I went out of my house and I shut the doors as I had been ordered. And I called my sons, Methusalam and Regim and Gaidad. And I declared to them all the marvels that those men had told me.”

One particular remark made by Enoch concerning the external features of the Watchers is that of their bright-shining appearance. A description that also applies to the Anunnaki who are said to be dressed in “melam,” a garment-armor which “covered them in terrifying splendor” and could be taken off at any moment they desired. Astonishingly, Mesopotamian traditions even describe the effect that seeing a deity's melam had on a human as “NI,” a word used to refer to the physical tingling of the flesh and is obviously a description that eerily echoes Enoch's description of the angels:

“And they took me to a place where they were like burning fire, and, when they wished, they made themselves look like men.”

In a sense what the 7th patriarch implies in this instance is that the angels of God despite their terrifying splendor (*which is compared with that of the sun and fire*), they could also make themselves appear like men. Could this passage imply that the Watchers were dressed in “melam” too, a substance or clothing material that gave off their shining appearance?

Similarities between the Watchers and the Anunnaki can also be found in the Second Book of Enoch, where the patriarch writes that the Watchers are countless soldiers of human appearance with their size being greater than that of great giants. In particular the Mercer Dictionary of the Bible explains that Enoch sees “the giants whose brothers were the fallen angels.” This could very well mean that the so called “God” that Enoch encountered is the leader of the Shining Ones who addresses His subordinates. Moreover, if this twist is applied to the verses from Genesis, then we get the following translation:

“And the Shining Ones said: Let us make man in our image, after our likeness and let them have dominion over the fish of the sea and over the fowl of the air and over the cattle and over all the earth and over every creeping thing that creepeth upon the earth.

“So the Shining Ones created man in their own image, in the image of Gods created he him; male and female created he them.”

“And the Shining Ones blessed them and said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea and over the fowl of the air and over every living thing that moveth upon the earth.”

Consequently, could the passage from Genesis refer to a group of extraterrestrial beings that created mankind in their image?

If yes, then could a small group of them have found human females too appealing and perhaps mankind equal to them and not inferior in any way, to

the point that they decided to directly interfere in human development and affairs jeopardizing the whole mission?

If not, then could the negative aspect of the divine union be a later addition?

Curiously, the Biblical narrative in regard to the infamous intimate relationship between the Sons of God and the daughters of men promotes two opposing views. The first is to be found in the Book of Noah, where Enoch reveals to his son Methuselah the punishment that awaits mankind due to the transgression of the Watchers, who has to say the following about their union with earthly women:

“And I, Enoch, answered and said unto him: ‘The Lord will do a new thing on the earth, and this I have already seen in a vision, and make known to thee that in the generation of my father Jared some of the angels of heaven transgressed the word of the Lord.’”

“And behold they commit sin and transgress the law and have united themselves with women and commit sin with them, and have married some of them, and have begot children by them.”

“And they shall produce on the earth giants not according to the spirit, but according to the flesh, and there shall be a great punishment on the earth, and the earth shall be cleansed from all impurity.”

Obviously, the 7th patriarch condemns the union between the Sons of God and human women and reveals to his son that their union will bring forth giant offspring (due to the large stature of the Watchers?) who will ravage the earth. On the contrary, in the Book of Genesis the “blasphemous” union is described in a rather, positive way:

“And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. And the LORD said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be a hundred and twenty years. There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown.”

In this instance, the offspring of the Watchers are regarded as great and reputable men, closely resembling the Ugaritic tradition, where the sons of El are said to have married with the daughters of men and gave rise to divine rulers. Therefore, which version of the story should be taken more seriously?

Biblical scholars are still perplexed as to why references to the Nephilim are almost absent considering the huge and negative impact their birth had on human affairs, coming up with two possible reasons as to why that would be. According to Kevin Sullivan (a religion professor at Illinois Wesleyan University who specializes in ancient Jewish and Christian mysticism with a focus on angels and demons) it is either a much longer story that got shortened in the text or it was so common of a story that the authors of the Biblical texts did not bother to write it down in its entirety.

Taking into consideration the evidence presented thus far, it is more likely to be a bit of both with the latter taking the lead since the idea of an unnatural

union between a divine being and a human was quite prevalent in the ancient world (*including the land of Israel*). Every scholar would argue that the literature of the ancient Near East and Mediterranean world was filled with longstanding myths of gods falling in love with human women bringing forth divine offspring of superhuman size, strength and power, stories that to the ancients were arguably regarded as true events. The divine offspring of these otherworldly unions, the so-called demi-gods of old, were most probably known to the ancient authors and readers of the Hebrew Bible and it is probably to them they refer to in the Book of Genesis as the “mighty men of old” and “men of renown.” An assumption supported by the work of Sullivan who further explains that the offspring of the Watchers are regarded as superhuman because what they represent is something God never designed:

“They're a hybrid between beings that should have stayed in heaven and beings that should be on Earth. The Nephilim are not divine in the sense that they're heading back to heaven, so they kind of trundle around the Earth as this weird mix.”

Such an example is the legendary king of Uruk Gilgamesh who is said to have been two-thirds god and one-third human and described to be of gigantic stature, who in the apocryphal Jewish Book of Giants is identified as one of the antediluvian giants!

Now, if this is really the reason why the offspring of the Watchers are only briefly mentioned in the book of Genesis and other Biblical texts, then the Sons of God were not only flesh and blood beings that descended from the sky, but the ones who created man and gifted him with the arts of civilization. Moreover, through their copulation with human women divine offspring came forth, who later became the first rulers of the land, establishing the first royal dynasties on Earth. Therefore, could the negative aspect of the union between the Watchers and human women have been a later twist to the story to provide a motive for the occurrence of the Great Flood and to set an example of what happens when humans disobey God's commandments?

Although we might never know, what is certain is that the Sons of God were not the aethereal servants of the Most High as they are portrayed today by the Church, but physical beings that possessed extraordinary power. Consequently, now that their otherworldly nature has been established, finding out from where in the cosmos they might have come becomes a major concern and Enoch, who was taken up in the heaven by the Sons of God is most likely to provide us with the answer!

ENOCH AND HIS ENCOUNTERS WITH THE “ANGELS”

One of the most peculiar events experienced by Enoch from his encounters with the Sons of God is how he was taken up to the sky (*51:1 and 14:8*):

“And after those days in that place where I had seen all the visions of that which is hidden--for I had been carried off in a whirlwind and they had borne me towards the west” (Implementation of high-tech?)

“And the vision appeared to me, as follows: - Behold; clouds called me in the vision, and mist called me. And the path of the stars, and flashes of lightning, hastened me and

drove me. And in the vision winds caused me to fly, and hastened me, and lifted me up into the sky."

Astonishingly, this is just the beginning of Enoch's otherworldly experiences, which progressively become more unbelievable and bizarre, especially when he is taken by the Watchers to the place where the Most High resides (*chapter 14*), which he describes as a large habitat surrounded by energy that gave off a strong whitish luminescence. In some translations it is curiously described as being surrounded by a "vibrating flame" (*perhaps a reference to an energy field?*):

"And I proceeded until I came near a wall which was made of hailstones, and a tongue of fire surrounded it, and it began to make me afraid."

"And I went into the tongue of fire and came near to a large house, which was built of hailstones, and the wall of that house was like a mosaic of hailstones and its floor was snow."

"Its roof was like the path of the stars and flashes of lightning, and among them was fiery cherubim, and their sky was like water. [stormy sky]"

"And there was a fire burning around its wall and its door was ablaze with fire."

"And I went into that house, and it was as hot as fire and as cold as snow, and there was neither pleasure nor life in it. Fear covered me and trembling took hold of me."

"And as I was shaking and trembling, I fell on my face."

"And I saw in the vision and behold, another house which was larger than the former and all its doors were open before me and it was built of a tongue of fire."

"And in everything, it so excelled in glory and splendor and size, so that I am unable to describe to you its glory and its size."

"And its floor was fire, and above lightning and the path of the stars [agitated stars], and its roof also was a burning fire."

Apparently (*as Enoch informs*), he was taken inside this peculiar "house" which greatly terrified him with its luminous and "sterilized" environment, as well as the numerous lights that the patriarch perceived to be stars on the ceiling of the larger room. Could this be a "primitive" description of a spacecraft's high-tech interior, where Enoch was taken from one room to another by its occupants?

"And I looked, and I saw in it, a high throne, and its appearance was like ice, and its surrounds like the shining Sun and the sound of cherubim."

"And from underneath the high throne there flowed out rivers of fire so that it was impossible to look at it."

"And He who is Great in Glory sat upon it, and his raiment was brighter than the Sun, and whiter than any snow."

"And no Angel could enter, and at the appearance of the face of Him who is Honored and Praised, no creature of flesh could look."

“A sea of fire burnt around Him, and a great fire stood in front of Him, and none of those around Him came near to Him. Ten thousand times ten thousand stood before Him but He needed no Holy Council.”

“And the Holy Ones who were near to Him did not leave by night or day and did not depart from Him.”

It appears that the large room Enoch describes with great amazement and fear belongs to the Most High *(the leader of Shining Ones?)*, Who is said to seat on a white throne, dressed in white clothing and surrounded by “angels” who stood by His side, obeying His commands. Of particular interest is the part where Enoch mentions flowing rivers of fire underneath the Most High’s throne. Could these fiery rivers be some sort of a neon wiring system, similar to those featured in sci-fi films?

Besides, the description of the throne room eerily resembles a setting from a Star Trek film, where the captain of the starship sits on the commanding chair giving orders to the rest of the crew. Thus, could such a far-fetched comparison have some truth in it?

THE “ANGELS” AND THE SEVEN STARS

The seventh patriarch writes that after his encounter with the Most High, he was taken by the Watchers to various places on Earth and was shown many wondrous sights on and beyond it *(Chapter 17)*:

“And they brought me to the place of darkness, and to a mountain the point of whose summit reached to heaven.” *(Could it be the Himalayas?)*

“And I saw the places of the luminaries and the treasures of the stars and of the thunder and in the uttermost depths, where were a fiery bow and arrows and their quiver, and a fiery sword and all the lightnings.” *(A description perhaps of various atmospheric phenomena?)*

“And they took me to the living waters, and to the fire of the west, which receives every setting of the sun. And I came to a river of fire in which the fire flows like water and discharges itself into the great sea towards the west.” *(Could Enoch in this instance describe the sun as it sets in the ocean and possibly a river of lava flowing from a volcano in the sea somewhere on the western hemisphere?)*

“I saw the great rivers and came to the great river and to the great darkness and went to the place where no flesh walks. I saw the mountains of the darkness of winter and the place whence all the waters of the deep flow.” *(Could this be a reference to regions situated close to the poles?)*

In another part of his book, Enoch describes large beasts that he witnessed as they roamed on Earth *(Chapter 32)*:

“From there I went on towards the extremities of the earth; where I saw large beasts different from each other, and birds various in their countenances and forms, as well as with notes of different sounds.”

Taking into consideration that Enoch is regarded as a pre-diluvian patriarch, could the “large beasts” be a reference to the megafauna that lived on Earth, during the last Ice Age, when it is believed the Great Flood to have taken place?

Although we can only speculate, greater emphasis should be given in another part of his book (*Chapter 18*), where according to alternative researchers the seventh patriarch describes his flight over Antarctica, where the journey concludes with Enoch observing the seven stars of the Pleiades:

“I saw the winds which turn the sky, which cause the orb of the sun and of all the stars to set; and over the earth I saw the winds which support the clouds.”

“I saw the path of the angels.”

(In this instance it appears the patriarch refers to the east-west movement of the stars in the sky, an interpretation which is supported by the passage in Chapter 43:1. In it, Enoch explains how one of the Shining Ones was teaching him each one of their names and every astronomical information related to them. Interestingly, scholars argue that in the ancient world the stars were perceived to be deities, angels and demons. Therefore, the patriarch by writing “the path of the angels” most likely referred to the movement of the stars that he was taught how to observe by the Watchers)

“I perceived at the extremity of the earth the firmament of heaven above it. Then I passed on towards the south;”

(Enoch probably wants to inform the reader, he is now above the ground, at an altitude that enabled him to observe the ground extend as far as the eye could reach and by turning towards the south, he witnessed the following...)

“Where burnt, both by day and night, seven mountains formed of glorious stones; three towards the east and three towards the south.”

“Those which were towards the east were of a variegated stone; one of which was of margarite [dark pinkish] and another of antimony [silver]. Those towards the south were of a red stone. The middle one reached to heaven like the throne of God; [a throne composed] of alabaster, the top of which was of sapphire. I saw, too, a blazing fire hanging over all the mountains.”

(According to some researchers in this instance Enoch flies above the region of east Africa, as he observes the largest volcanoes in the area, which apparently during his flyby were active. A reasonable assumption when the description given by Enoch is applied to the natural topography of the area. For instance, the imposing middle mountain with its snow covered peak could be a reference to Mount Kilimanjaro, the highest mountain in Africa with its snow covered peak. The reference to the mountain of margarine could very well be a reference to Mount Kenya, the second highest in Africa, while the one of silver color could be the Rwenzori Mountain range which has been at times identified with the legendary Mountains of the Moon, depicted in antiquity as the source of the Nile River. As for the red mountains in the south, Enoch could very well refer to the Golden Gate Highlands National Park in South Africa known for its golden, ochre and orange-hued, deeply eroded sandstone cliffs and outcrops.)

“And there I saw a place on the other side of an extended territory, where waters were collected.”

“I likewise beheld terrestrial fountains, deep in the fiery columns of heaven.”

“And in the columns of heaven I beheld fires, which descended without number, but neither on high, nor into the deep. Over these fountains also I perceived a place which had neither the firmament of heaven above it, nor the solid ground underneath it; neither was there water above it; nor anything on wing; but the spot was desolate.”

(Considering that Enoch flies with a southern direction, he is sure to reach the end of any habitable continent till he reaches the shores of Antarctica, which is denoted by his reference to “where waters were collected.” This description most likely refers to what scientists call the Antarctic Circumpolar Current (ACC), an ocean current that flows clockwise from west to east around Antarctica. The ACC is the dominant circulation feature of the Southern Ocean and it is the world's longest ocean current, connecting the Atlantic, Pacific and Indian Oceans and serves as a principal pathway of exchange among them. Another clue that Enoch reached the icy continent

of Antarctica is the reference to the “fiery columns of heaven” that floated above ground not too close to it but not too high above it. These fiery columns could very well be a reference to Aurora Australis and its dancing colorful lights clearly observed during the Antarctic winter months. Lastly the description of a territory with no firmament, no solid ground or water above it, described in general as a completely desolate place, could only be an accurate description of the world’s southernmost landmass. Moreover, scientists confirm that the Antarctic during the winter months is a landscape of freezing darkness, where temperatures regularly reach -50 degrees Celsius. A hypothesis that if proven to be correct, then it makes one to wonder why the angels would take Enoch on such an inhospitable place.)

“And there I beheld seven stars, like great blazing mountains, and like spirits entreating me.”

“Then the angel said, this place, until the consummation of heaven and earth, will be the prison of the stars and the host of heaven.”

“The stars which roll over fire are those which transgressed the commandment of God before their time arrived; for they came not in their proper season. Therefore, was He offended with them, and bound them, until the period of the consummation of their crimes in the secret year.”

Could the reason behind Enoch’s travel to Antarctica be solely to observe the Pleiades?

As peculiar as this assumption may sound, according to a research study, the best place in the world from which to observe the night sky is on top of a hill of ice in Antarctica called Dome A. Interestingly, studies have shown that the Pleiades were last seen above Antarctica’s frozen horizon in 3,000 BC. Therefore, if the Antarctic continent is indeed where Enoch was taken by the Watchers, it would certainly confirm the antiquity of the events recorded in the patriarch’s book!

Carrying on with the analyses of Enoch’s account, the patriarch describes the seven stars as spirits entreating him, which roll over fire. Now if those stars are indeed the Pleiades, then could the following pictures dubbed by scientists as the “ghostly reflections in the Pleiades” explain the reason why the seventh patriarch described the seven stars in this peculiar way?



According to NASA scientists, the eerie formations observed in the Pleiades are known as “reflection nebulae” and become visible when a star is reflecting light off the surface of pitch-black clouds of cold gas laced with dust, resulting in this otherworldly trick of light. Could this be what Enoch really witnessed that gave him the impression those stars are spirits (remember in antiquity stars were perceived as deities) that roll over fire?

Additional evidence that supports the identification of the seven stars with the Pleiades arises from Enoch's reference to them as "the prison of the stars and the host of heaven." This could only be an allusion to the numerous stars (*beside the major seven*) that form the Pleiades star cluster, which are all gravitationally bound together. Moreover, it could be a reference to the significance of the Pleiades stars as regulators of time and seasons. An assumption that is implied by Enoch when he writes that:

"they transgressed the commandment of God before their time arrived; for they came not in their proper season and that's why the Most High bound them in place until the period of the consummation of their crimes comes."

Consequently, could the reason the Sons of God took Enoch at the ends of the world be not only to teach him how to observe the stars and regulate time but also to reveal to the patriarch their celestial origin?

Moreover, Enoch's reference to the punishment of the seven stars for a specific period of time by the Most High sounds like an allusion to a designated date or time associated with a celestial event. If true, could this event be related to a future celestial visitation?

A MESSENGER FROM THE PLEIADES?

"There I beheld the Ancient of days, whose head was like white wool and with him another, whose countenance resembled that of man. His countenance was full of grace, like [that of] one of the holy angels. Then I inquired of one of the angels, who went with me and who showed me every secret thing, concerning this Son of Man; who he was; whence he was and why he accompanied the Ancient of days."

"He answered and said to me, this is the Son of Man, to whom righteousness belongs; with whom righteousness has dwelt; and who will reveal all the treasures of that which is concealed: for the Lord of spirits has chosen him and his portion has surpassed all before the Lord of spirits in everlasting uprightness."

"This Son of Man, whom you behold, shall raise up kings and the mighty from their dwelling places and the powerful from their thrones; shall loosen the bridles of the powerful and break in pieces the teeth of sinners."

According to scholars, Enoch in this instance describes a vision shown to him by a Shining One concerning a future event. An event that is arguably very reminiscent of the apocalyptic events described in the Book of Revelation, that conclude with the Second Coming of Christ. In his vision the patriarch witnesses two figures, the first is the Most High, who calls the Ancient of Days (*a name used in the sense of God being eternal*) and the second is the so-called "Son of Man." Interestingly, in Jewish apocrypha and early Kabbalah, the Son of Man is none other than Enoch in his angelic form known as "Metatron." For instance, in Genesis 5:24 we read:

"This Enoch, whose flesh was turned to flame, his veins to fire, his eye-lashes to flashes of lightning, his eye-balls to flaming torches, and whom God placed on a throne next to the throne of glory, received after this heavenly transformation the name Metatron."

Metatron's identity and his connection with the Most High is further explained in the Third Book of Enoch, also known as "The Revelation of Metatron," where it describes the link between Enoch the 7th patriarch and his transformation into the angel Metatron, earning him the grand title of "the lesser YHWH." This appellation is based on Hebrew numerology, since the consonants that constitute the names Metatron and Shaddai (*Almighty*) are analyzed according to pre-assigned numerical values, where each name totals 314, denoting that the word Metatron is numerically equivalent to Shaddai (*God*) in Hebrew gematria. Therefore, he is said to have a "Name like his Master." The connection between Enoch and Metatron is also referenced in the Zohar, which identifies the latter as the "King of the Angels" and associates the concept of Metatron with that of the divine name Shaddai. Moreover, in the text "Re'uyot Yehezkel" of the Merkabah school of Jewish Mysticism, the Ancient of Days is also identified with Metatron. Something which is further denoted by the fact that there are two versions of the name Metatron, one spelled with six letters and one spelled with seven. The former corresponds to the transformed Enoch and the latter with the Primordial Metatron, an emanation of the "Cause of Causes," specifically the tenth and last emanation, which is identified with the earthly Divine Presence. In the New Testament Metatron appears to be associated with Jesus since the angel is regarded as a mediator or priest between Israel and God, while the Bible specifically states that Metatron is Christ. Metatron is also said to be placed on a throne next to God's, while the Bible states multiple times that Jesus sits at the right hand of the Father. This again seems to be putting Metatron in the place of Jesus. Despite the confusing identity of the Son of Man as that of Metatron and Jesus, the eluding figure in the Book of Revelation (1:7-1:20) is curiously described in a similar fashion with that of the Watchers:

"Look, he is coming with the clouds and every eye will see him, even those who pierced him; and all the peoples of the earth will mourn because of him. ... On the Lord's Day I was in the Spirit, and I heard behind me a loud voice like a trumpet, which said: "Write on a scroll what you see and send it to the seven churches: to Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia and Laodicea." I turned around to see the voice that was speaking to me. And when I turned, I saw seven golden lampstands, and among the lampstands was someone "like a son of man," dressed in a robe reaching down to his feet and with a golden sash around his chest. His head and hair were white like wool, as white as snow, and his eyes were like blazing fire. His feet were like bronze glowing in a furnace, and his voice was like the sound of rushing waters. In his right hand he held seven stars, and out of his mouth came a sharp double-edged sword. His face was like the sun shining in all its brilliance. When I saw him, I fell at his feet as though dead. Then he placed his right hand on me and said: "Do not be afraid. I am the First and the Last. I am the Living One; I was dead, and behold I am alive for ever and ever! And I hold the keys of death and Hades. "Write, therefore, what you have seen, what is now and what will take place later. The mystery of the seven stars that you saw in my right hand and of the seven golden lampstands is this: The seven stars are the angels of the seven churches, and the seven lampstands are the seven churches."

Arguably, the Son of Man does not only resemble a Watcher in appearance but by descending from the sky enveloped in clouds, behaves like one. Moreover, John of Patmos (*the author of the Book of Revelation*) writes that the Son of Man is associated with seven stars which are identified with seven angels, lampstands

and churches and is a description that could only be taken as an allusion to the Pleiades. According to Biblical scholars, the Seven Golden Lampstands John observed in his vision were not only a representation of the Churches but the original Jewish Lampstand, the Menorah with its seven branches. Hence, if the seven stars are a reference to the Pleiades, then could the menorah and the seven churches also be a symbolic reference to the Pleiades?

Perhaps they are, considering that the Persian name Soraya which derives from the Arabic “Thurayya” for Pleiades, is also used to describe a chandelier. Consequently, since the Book of Revelation states that the Son of Man will descend from the sky holding seven stars, could this be interpreted as a visitation event from the Pleiades in an undisclosed future date?



This could very well be the case if the illustrations featured above are taken into consideration. Especially the one on the left, where the Son of Man points towards a cluster of seven stars that eerily resemble the formation of the Pleiades star cluster in the night sky. On the other hand, the second illustration depicts the mysterious figure holding the seven stars on the right hand and a “double-sided key” on the left. This peculiar key represents the “Keys of Heaven” used in ecclesiastical heraldry to represent the metaphorical keys of the office of Saint Peter, the keys of heaven or the keys of the kingdom of Heaven. Bearing this detail in mind, could the Keys of Heaven carried by the Son of Man denote his celestial origin?



Interestingly there is a painting known as “The Miracle of the Snow” exhibited in the imposing church of Santa Maria Maggiore in Rome. The painting depicts an “armada” of peculiar looking clouds with Christ (*as the Son of Man?*) and Virgin Mary riding one, while the people look up into the heaven to observe the extraordinary event. Could this be another “visionary” reference to a future visitation event from the Pleiades perceived as the Second Coming of the Messiah described by Enoch and John of Patmos?

A GOLDEN CITY FROM THE SKY?

In the Book of Revelation in the New Testament, after God remakes the heavens and earth, a city called the “Heavenly Jerusalem” (*HJ for short*) is prophesized to come down from the heaven. According to John of Patmos, the holy city is made of pure gold, like clear glass and its brilliance is like a crystal-clear jasper. The streets of the city are said to be made of pure gold, like

transparent glass, while the city is laid out in a square and surrounded by a wall made of jasper. The four sides of the HJ are said to represent the four cardinal directions (*North, South, East, and West.*). In this way, New Jerusalem is thought of as an inclusive place, with the 12 gates accepting all of the 12 tribes of Israel from all corners of the earth. The 12 gates are each made of a “single” pearl, earning them the name “pearly gates.” The Book of Revelation also mentions a river of the water of life that flows down the middle of the great street of the city from the Throne of God, with the Tree of Life rising in the middle of it. John of Patmos also writes that the New Jerusalem will be free of sin and the servants of God will have “theosis” (*the power or likeness of God, that is “in his image” of holiness*) and night will no longer fall. Instead, the inhabitants of the heavenly city will have neither need of any lamp, nor the need for sunlight because God will provide it to them (*a reference to artificial light?*). Arguably, the account of John is reminiscent of the description given by Enoch about the “House of God,” to the point it makes one wonder if the New Jerusalem is another reference to a celestial “vehicle” that lands on earth after the end of great calamities and sorrow, to elevate the consciousness of the human race (*described as “theosis”*).

Perhaps in a similar way Enoch experienced it?

If that is a yes, then could the origins of the Heavenly Jerusalem and that of its occupants be from the seven stars of the Pleiades as the majority of the evidence suggests?

Although for the time being we can only speculate, what can be told with certainty is that there is enough evidence to substantiate the identity of the Sons of God and their Pleiadian origin. Bearing this fact in mind, is it possible that the Watchers due to their “divine” capabilities, were also active in other regions and parts of the globe?

APKALLU, THE GREAT CIVILIZERS FROM THE STARS

Another region of our planet where deities from the stars might have interacted with man in antiquity (*as it was suggested in the previous chapter*) is that of the Fertile Crescent. The first major clue that indicates a paleocontact event might have taken place in that part of the world comes from Berossus, a Hellenistic-era Babylonian writer who wrote a history of Babylon (*known as Babyloniaca*) in around 281 BC. Unfortunately, his work is now lost to us but some parts of it have fortunately managed to survive through the work of other historians including Apollodorus, Alexander Polyhistor, Josephus, Abydenus and Eusebius. In summary, Berossus' Babylonian history recounts ten kings before a deluge followed by the reigns of later kings, with a record of primitive man receiving civilized knowledge via a mysterious group of fish-men sent by the gods to impart knowledge to people. Berossus' account via Apollodorus begins with a description on Babylonia, followed by the appearance of the first learned fish-man named Oannes:

"This is the history which Berossus has transmitted to us. He tells us that the first king was Alorus of Babylon, a Chaldaean; he reigned ten sari: and afterwards Alaparus, and Amelon who came from Pantibiblon: then Ammenon the Chaldaean, in whose time appeared the Musarus Oannes the Annedotus from the Erythraean sea. Then succeeded Megalarus from the city of Pantibiblon; and he reigned eighteen sari: and after him Daonus the shepherd from Pantibiblon reigned ten sari; in his time (he says) appeared again from the Erythraean sea a fourth Annedotus, having the same form with those above, the shape of a fish blended with that of a man. Then reigned Euedoreschus from Pantibiblon, for the term of eighteen sari; in his days there appeared another personage from the Erythraean sea like the former, having the same complicated form between a fish and a man, whose name was Odacon. Then reigned Amempsinus, a Chaldaean from Laranchae; and he being the eighth in order reigned ten sari. Then reigned Otiartes, a Chaldaean, from Laranchae; and he reigned eight sari. And upon the death of Otiartes, his son Xisuthrus reigned eighteen sari: in his time happened the great deluge. So that the sum of all the kings is ten; and the term which they collectively reigned an hundred and twenty sari."

Abydenus also begins with Berossus' description on Babylonia and the subsequent appearance of the fish-men:

"It is said that the first king of the country was Alorus, who gave out a report that he was appointed by God to be the Shepherd of the people: he reigned ten sari: now a sarus is esteemed to be three thousand six hundred years; a neros six hundred; and a sossus sixty. After him Alaparus reigned three sari: to him succeeded Amillarus from the city of Pantibiblon, who reigned thirteen sari; in his time a semidaemon called Annedotus, very like to Oannes, came up a second time from the sea: after him Ammenon reigned twelve sari, who was of the city of Pantibiblon: then Megalarus of the same place eighteen sari: then Daos, the shepherd, governed for the space of ten sari; he was of Pantibiblon; in his time four double-shaped personages came out of the sea to land, whose names were Euedocus, Eneugamus, Eneuboulus, and Anementus: after these things was Anodaphus, in the time of Euedoreschus. There were afterwards other kings, and last of all Sisithrus: so that in the whole, the number amounted to ten kings, and the term of their reigns to an hundred and twenty sari. [follows an account of a deluge]"

A similar account although of much greater detail *(concerning the nature of Oannes)* is given by Alexander Polyhistor, who writes:

"In the first year there made its appearance, from a part of the Erythraean sea which bordered upon Babylonia, an animal endowed with reason, who was called Oannes. The whole body of the animal was like that of a fish and had under a fish's head another head and also feet below, similar to those of a man, subjoined to the fish's tail. His voice too and language, was articulate and human and a representation of him is preserved even to this day. This Being in the daytime used to converse with men; but took no food at that season and he gave them an insight into letters and sciences and every kind of art. He taught them to construct houses, to found temples, to compile laws and explained to them the principles of geometrical knowledge. He made them distinguish the seeds of the earth and shewed them how to collect fruits; in short, he instructed them in every thing which could tend to soften manners and humanize mankind. From that time, so universal were his instructions, nothing has been added material by way of improvement. When the sun set, it was the custom of this Being to plunge again into the sea and abide all night in the deep; for he was amphibious. After this there appeared other animals like Oannes, of which Berossus promises to give an account when he comes to the history of the kings."

Taking into consideration all three accounts, it becomes apparent that to the ancient Mesopotamians, the "art of civilization" was not evolutionary but was rather revealed to them by a group of mysterious beings. Beings that as the ancient Greek historian *(Alexander Polyhistor)* writes were not only intelligent, knowledgeable in the arts of civilization and capable of conversing in their language but slightly different from the local population. A clue that is hinted by their bizarre behavior *(their refusal to consume of local food)* and appearance, which indicates their fish bodies were probably some sort of an armor or protective suit, since the locals could easily distinguish their human face and feet below their fish-like garment.

Admittedly, Oannes' odd behavior sounds very reminiscent of the procedure a scientist would follow today, if let's say he went to explore an uncharted world and wanted to prevent any contamination of the local fauna and flora, while he would wish to protect himself from any unknown viruses his body would be literally defenseless against. Could this be what the ancient records describe?

Surprisingly, Berossus' account is not unique in its content. On the contrary, it happens to be the most recent in a line of texts and traditions that describe these bizarre fish-men in great detail. Such an example is the Sumerian King list, where it states that kingship descended from the sky and was brought here by the "Apkallu" or "Abgal" *(a tradition that echoes those of the Ugaritic and later Biblical corpus)*.

The first considerable fragment of the Sumerian King List was published in 1906, after it was found in the temple library of Nippur at the turn of the century. Since that date, more than 15 different fragments and at least one fairly complete list have been found and published. Most of these royal lists have been dated to the 1st dynasty of Babylon and all of them show extensive and detailed agreement among themselves that suggest descend from a common original. All of them are written in Sumerian, although some of them clearly show an Akkadian influence. The Sumerian King List consists of a list of seven kings and their associated fish-men sages, followed by a note on the "Deluge," with eight king-sage pairs that followed after:

"During the reign of Ayalu, the king, Adapa was sage."

"During the reign of Alalgar, the king, Uanduga was sage."
"During the reign of Ameluana, the king, Enmeduga was sage."
"During the reign of Amegalana, the king, Enmegalama was sage."
"During the reign of Enmeusumgalana, the king, Enmebuluga was sage."
"During the reign of Dumuzi, the shepherd, the king, Anenlilda was sage."
"During the reign of Enmeduranki, the king, Utuabzu was sage."

"After the flood, during the reign of Enmerkar, the king, Nungalpirigal was sage, whom Istar brought down from heaven to Eana. He made the bronze lyre [...] according to the technique of Ninagal. [...] The lyre was placed before Anu [...], the dwelling of (his) personal god."

"During the reign of Gilgamesh, the king, Sin-leqi-unnini was scholar."
"During the reign of Ibbi-Sin, the king, Kabti-ili-Marduk was scholar."
"During the reign of Isbi-Erra, the king, Sidu, a.k.a. Enlil-ibni, was scholar."
"During the reign of Abi-esuh, the king, Gimil-Gula and Tagis-Gula were the scholars."
"During the reign of [...], the king, Esagil-kin-apli was scholar."
"During the reign of Adad-apla-iddina, the king, Esagil-kin-ubba was scholar."
"During the reign of Nebuchadnezzar, the king, Esagil-kin-ubba was scholar."
"During the reign of Esarhaddon, the king, Aba-Enlil-dari was scholar, whom the Arameans call Ahigar."

The Seven Sages according to Mesopotamian traditions were the founders of the seven cities of Eridu, Ur, Nippur, Kullab, Kesh, Lagash and Shuruppak. In the Epic of Gilgamesh they are also credited with laying the foundations of Uruk. These pre-diluvian sages are known as the "Apkallu," an Akkadian word thought to derive from the Sumerian "Abgal," also written as "AB.GA.AL." A word that derives from the Sumerian AB = water, GAL = great, LU = man and covers the following semantic range:

"A wise man or expert, a mythical sage, a type of priest or exorcist or a diviner."

In general, it means "wise" or "sage" since Sumerian incantation texts use the term with reference to a mythical sage at the court of the god Enki (*the origins of the term "the Sons of God"?*). According to Mesopotamian myths, human beings were initially unaware of the benefits of culture and civilization and thus, the seven sages were sent to earth by Enki at the beginning of time to give human beings the sacred "MES" or the laws of civilization in order to establish culture and civilization. They also served as priests of Enki and advisors to the earliest



kings of Sumer before the Flood. In artistic renditions they are commonly represented as having the lower torso of a fish or dressed as a fish. However, they were also depicted as winged with a bird-of-prey-head and as human-figured. The fish-looking version according to some Mesopotamian sources was the oldest among the three. The human looking version of an Apkallu though is a substantial piece of evidence that the seven sages were human looking deities, dressed in suits that probably resembled abilities possessed by the animals their suits were said to resemble and thus, were envisioned as "human hybrids."

The Apkallu are generally depicted as male and bearded but some un-bearded sages, whose garments differ from those of the bearded ones, may provide female iconographic examples. According to scholars the presence of human and bird features (*such as the bird-of-prey-head and wings*), indicate that they are at home on land or in the sky. Moreover, the four wings on their back denote their flight capability is accentuated and are able to reach realms of the sky beyond the reach of natural birds (*an allusion to their celestial origin?*). Bearing this avian nature of the Apkallu in mind, in her book “The Pleiadian Agenda” Barbara Hand Clow refers to the Seven Sisters as our “Pleiadian bird teachers,” who taught us many things during human evolution. Moreover, Aboriginal Australian Dreamtime legends tell of a time in the distant past when birds once taught human beings how to speak. Therefore, could the artistic depictions of the Apkallu be a distorted memory of beings that descended from the sky like birds?

If that is the case, then could the fish garment be a crude description of what later came to be known as the “melam”?

In other words, could the fish-suit of the Apkallu refer to a hi-tech protective suit that gave off a sparkling effect similar to the scales of a fish and similar to the bird of prey head and wings that denoted their ability to fly beyond the sky?

Curiously, after the deluge further sages and kings are listed but as the ancient accounts state, the post-deluge sages were human referred to as “Ummanu” and not Apkallu. A clue that suggests the initial seven who lived before the Flood (*a number closely associated with the Pleiades*) were probably of otherworldly origin. On the other hand, those that followed after the Deluge, were human priests who probably possessed the sacred knowledge of the seven and carried on their work. As some scholars point out, there is a demarcation between the antediluvian Apkallu and the postdiluvian Ummanu, both of whom served as advisors to the human king. According to Assyriologist Mehmet-Ali Atac, the Flood is identified as a point of apparent cosmic shift, after which human enjoyment of familiarity with supernatural beings in a spiritually superior age was replaced by a state of hiddenness or “occultation” of the supernatural realm. The Assyriologist further believes that the relationship between the Apkallu and the Ummanu is such that the former appear to have initiated the latter into their respective expertise and professions. In a sense, they were the exclusive heirs to the ancient source of supernatural wisdom who later became the “masters of truth” in their own generations. Atac emphasizes that the Apkallu were believed to be in direct contact with humans in the distant past during the antediluvian age, but since the Flood, such access to them was withdrawn.

One peculiarity that scholars still cannot explain with confidence though is why would the antediluvian Apkallu (*whose direct contact with ordinary humans had ceased long before*) be so prominent and valued for their ongoing dynamic contributions to various aspects of life during the first millennium BC, coming up with two



proposals. Either the Apkallu did maintain direct contact with humans after the Flood or the power of the Apkallu was mediated in such an effective way by the heirs to their tradition that it was as if the Apkallu themselves were still present.

Bearing this possibility in mind, during the first millennium, representations of the Apkallu sages were prominently associated with the king in Neo Babylonian palaces. The royal throne was usually situated in front of a relief portraying antithetical Apkallu flanking a Tree of Life. Atac interprets these palace depictions as evoking the ideal model of kingship that was believed to exist during the antediluvian age, when royal power was supported by unmediated access to the powerful and wise supernatural Apkallu beings. American scholar Helge Kvanvig in his book “Primeval History: Babylonian, Biblical and Enochic: An Intertextual Reading,” states that the Tree of Life represents the king, whom the scholars protect with their wisdom. This is expressed as he writes, through a recurring phrase “massartu sa sarri nasaru” or “to keep the king’s watch.” In the Akkadian phrase, the element of “watching” is expressed twice, both through the noun “massartu” and through the verb “nasaru.” Moreover, the Akkadian “massartu” both has the connotation “guard, watchman, be awake” and “someone who watches for astronomical observation.” The noun corresponds closely to the verb “nasaru”, which translates as “guard, take care of, keep watch for celestial phenomena.” Used together in “massartu nasaru,” the phrase often means “to take care of a person’s interests.” The two meanings “guard” and “watch for omens” come together in the tasks of the scholars Kvanvig explains, since it was through their watching for divine signs that they guarded the king. Consequently, since the Mesopotamian sages acted as the “watchers” over the king’s well-being and his kingdom, could the Apkallu in their turn have been the antediluvian “watchers” of mankind, similar to the Biblical Sons of God?

THE WATCHERS OF THE FERTILE CRESCENT

This could very well be the case based on the information conveyed in the eighth century-BC Babylonian myth of Erra and Ishum, which recounts that god Marduk was angered by the Apkallu and permanently banished them to stay in the Apsû. Additional myths add that the Apkallu had committed various transgressions which angered the gods and got them banished. These seeming negative deeds of the Apkallu and their roles as wise councilors have led some scholars to equate them with the Nephilim of Genesis.

Arguably an interesting suggestion, however, it is quite obvious their association is with the Biblical Watchers instead, due to the association of the Apkallu with the “Igigi,” the gods of heaven. Though sometimes synonymous with the more familiar term “Anunnaki,” in one myth the Igigi were the younger gods who were servants of the Anunnaki, until they rebelled and were replaced by the creation of humans. Their identification as one group of gods though (*Anunnaki – Igigi*) can be found in the Babylonian Creation Story of Enuma Elish. The text states that Marduk assigned 300 Anunnaki for duty in the heavens and the same number for duty in the netherworld, giving a total of 600 Anunnaki gods (*a myth in many aspects similar to the Biblical story of the Watchers and the Fallen*). The identification of the Igigi with the Biblical Watchers is revealed through the definition of the word “Igigi,” which according to the Sumerian Lexicon is:

- **Igi:** eye(s), glance, face, aspect, looks, to see.

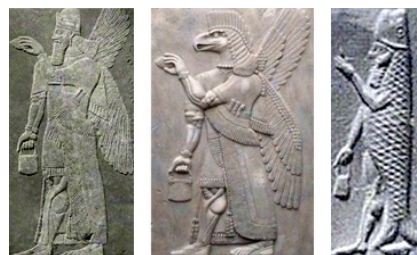
- **gi:** to surround, besiege; to lock up.
- **gi:** young man.

A word that obviously translates as “those who see/watch.” Interestingly, a Sumerian logographic equivalent of the term Igigi is “NUN-GAL-E-NE” and translates as “the great princes/sovereigns,” an epithet also ascribed to the Biblical Watchers-Fallen. Bearing this detail in mind, one wonders what an analysis of the word “Anunnaki” would further reveal in regard to the Mesopotamian Watchers, since traditions refer to the Anunnaki as the primordial gods of Mesopotamia, who numbered to seven major deities.

Astonishingly, the word “Anunnaki” derives from “AN,” the Sumerian god of the sky and the Sumerian “da-nuna,” “da-nuna-ke-ne” or “da-nun-na” meaning “princely offspring” or “offspring of An.” Interestingly, the AN-sign depicts a star and has three distinct meanings “heaven”, “god” in general and the sky god “An” in particular. Therefore, the word “Anu” can be interpreted as the region from which the gods came (*heaven*) and thus, it reads as “Sons of Anu” or “Sons of Heaven,” an interpretation that admittedly confirms the obvious!

APKALLU, THE SEEDERS OF LIFE?

In Mesopotamian art, the Apkallu were usually depicted (*as mentioned earlier*) in three recognizable forms that distinguished them from the rest of the deities illustrated on various cylinder seals, murals and engravings. These forms ranged between the fish-man, the sage with the eagle’s head and the human-looking one with wings on his back, all dressed in ceremonial garments. Another recognizable artistic trait of an Apkallu is that of a metal bucket or “banduddu” (*in Akkadian*) and the pinecone or “mullilu” (*in Akkadian*) depicted in the hands of the deity. According to various inscriptions, during ritual ceremonies the Apkallu dips the cone into the bucket and sprinkles the king and his trusted followers with the fluid found within it to purify them. According to scholars, the pinecone is regarded as the fruit of the Tree of Life and since it is the Apkallu who purify or pollinate the Sacred Tree



with “mullilu” cones, it explains how the Tree of Life is in their protection and care. As scholars point out, whenever a sage holds a pinecone, a bucket is observed on his left hand. An imagery that implies the value of the cone must in some way be dependent on the value of the bucket.

Therefore, if the pinecone represents the fruit/seed of the Sacred Tree of Life, then could the bucket symbolize the sacred container that carried it safely?

Could this be the reason in the following illustration an Apkallu appears to remove a pinecone from the Sacred Tree?

Assyriologists explain that in northern Babylonia the goddess of the Tree of Life was called the “divine Lady of Edin” (*Eden*), while in the south she was called

the “Lady of the Vine” and is an understandable change of name given that the Sumerian sign for “life” was originally a vine leaf. This mysterious lady as scholars explain is none other but the mother goddess Inanna who was frequently shown holding a branch from the Tree of Life. Moreover, in Persian mythology (which shares many similarities with the Mesopotamian) the Tree of Life is believed to hold the seeds of the world’s plants and animals, which stood at the center of a garden known as “Pairidaeza,” the Persian paradise. This garden was originally associated with the Virgin Goddess Pairidaeza who represented the eternal womb from which all life begins. According to a Persian myth, one day two birds landed on the Tree sending a thousand branches crashing onto the ground spreading a thousand seeds. One of the birds though gathered up all the seeds and planted them in fertile places all over the earth and thus, all the plants and animals in the world are believed to originate from those seeds (a myth that obviously shares elements with Mesopotamian myths, especially the association of the Sacred Tree with a Mother Goddess and birded deities). Consequently, could it be that the pinecone offered by the Apkallu sages represents the seed from the Sacred Tree that was later used to symbolically purify the king?



According to botanists, a fruit is the seed-bearing structure in flowering plants formed from the ovary after flowering. In a sense, fruits are the means by which angiosperms disseminate seeds and the pinecone has been generally recognized as the male inflorescence of the date palm (*Phoenix dactylifera*). Bearing this detail in mind, the “banduddu” is thought to have held either holy water or pollen (or both) and thus, could it have been the pollen from the male flower of the date palm that was shaken onto the ceremonial bucket?

Scholars purport that the close association of the pinecone and bucket with depictions of stylized trees probably depicted fertilization. Therefore, could the two ritualistic objects symbolize the “Seed of Life” and its “Sacred Container”?



Possibly, based on the myth of Ishtar/Inanna and her descent in the underworld. According to the story, as soon as the goddess vanishes from the surface of the earth all sexual activity ceases. The god Papsukkal (a messenger god) reports the situation to Enki, the god of wisdom and culture. Subsequently, Enki creates an intersex being called “Asu-shu-namir” and sends it along with Papsukkal to Ereshkigal (goddess of the underworld), telling them to invoke “the name of the great gods” against her and ask the goddess to submit to them the bag that contains the waters of life. Ereshkigal becomes enraged by the request of her visitors but she is compelled to obey the will of the gods and thus, Asu-shu-namir sprinkles Ishtar with this water and revives her.

Supportive evidence that the Apkallu are associated with the Sacred Tree of Life/Inanna as its custodians derives from the flowery bracelets that ornament their wrists. According to scholars the flowery symbol is identified as the rosette and is a reference to Inanna. Perhaps a similar symbolism is to be found behind the flower branches that at times the Apkallu are depicted holding in one of their hands.

Therefore, could the reason the Apkallu are depicted carrying a pinecone in their hands along with the container of the “waters of life,” is to denote their “profession” as seeders of life, who inseminated our world with it?

Moreover, could this be the reason behind the connection of the Apkallu with the city of Eridu?

ERIDU, GROUND ZERO?

According to Sumerian mythology, Eridu (*Mighty Place*) was one of the five cities built before the Deluge. The urban nucleus of the city was Enki's temple, called "E-Abzu" or "House of the Aquifer," an aquifer from which all life was believed to stem. Thus, it was also known as "House of the Waters" and the reason the city was regarded as "holy." In the Sumerian King List, Eridu is also said to be the city of the first kings:

"When kingship from heaven was lowered, the kingship was in Eridu"

In Sumerian traditions Enki was the god of Eridu, who the Apkallu on his behalf brought civilization to Sumer just before its founding. Moreover, in the Sumerian text known as the "Eridu Genesis," the ancient city is said to be the spot where the gods Enki and Ninhursag (*mentioned as Nintu in the text*) created the black-headed people (*Sumerians*) and created comfortable conditions for the animals to live and procreate. Then once again we are told that kingship descends from heaven and the first cities of Eridu, Bad-tibira, Larak, Sippar, and Shuruppak are established:

*"Nintu was paying attention:
Let me bethink myself of my humankind,
all forgotten as they are;
and mindful of mine,
Nintu's creatures let me bring them back
let me lead the people back from their trails."*

*"May they come and build cities and cult places,
that I may cool myself in their shade;
may they lay the bricks for the cult cities in pure spots
and may they found places for divination in pure spots!"*

*"She gave directions for purification and cries for clemency,
the things that cool divine wrath,
perfected the divine service and the august offices,
said to the surrounding regions: "Let me institute peace there!"
When An, Enlil, Enki and Ninhursag
fashioned the dark-headed people
they had made the small animals that come up from out of the earth,
come from the earth in abundance
and had let there be, as it befits it, gazelles
wild donkeys, and four-footed beasts in the desert."*

*"...and let me have him advise;
let me have him oversee their labor,
and let him teach the nation to follow along
unerringly like cattle!"*

*"When the royal scepter was coming down from heaven,
the august crown and the royal throne being already*

*down from heaven,
he (the king) regularly performed to perfection
the august divine services and offices,
laid the bricks of those cities in pure spots.
They were named by name and allotted half-bushel baskets.”
“The firstling of those cities, Eridu,
she gave to the leader Nudimmud,
the second, Bad-Tibira, she gave to the prince and the sacred one,
the third, Larak, she gave to Pabilsag,
the fourth, Sippar, she gave to the gallant Utu.
The fifth, Shuruppak, she gave to Ansud.”*

*“These cities, which had been named by names,
and had been allotted half-bushel baskets,
dredged the canals, which were blocked with purplish
wind-borne clay and they carried water.
Their cleaning of the smaller canals
established abundant growth.”*

...

As it is suggested by the Eridu Genesis, it was the Anunnaki gods who seeded our planet with life and it was after their successful act that kingship was lowered from heaven. Interestingly, in the text it is also implied that “someone” was “overseeing” the process of engineering our world and when mankind reached a desired level of consciousness-intelligence, the gods decided to intervene and offer the arts of civilization to their creation.

Another Mesopotamian text that implies humans are the creation of “supernatural” beings is the “Debate Between Sheep and Grain” or “Myth of Cattle and Grain,” a Sumerian creation myth written on clay tablets in the mid to late 3rd millennium BCE. The myth refers to the time before the arrival of the gods on our world, when Earth was barren with only a handful of animals inhabiting it. Among them were humans but as the text explains, they resembled primitive beasts with no civilized manners (*a reference perhaps to our ape ancestors?*). However, the human condition changed when the gods descended from the sky and shared the gifts of civilization, grain and livestock with mankind, altering the land and the lives of people.

Therefore, as the Mesopotamian traditions suggest, it was the gods or their delegates (*Apkallu*) who created man in their image and shared with him the MES and although a direct connection with the Pleiades is not made, the similarities between the Apkallu-Igigi and the Biblical Watchers as well as the frequent reference to number seven (*seven sages*), is enough to suggest the former are one and the same with the latter!

SHEMSU-HOR, THE GREAT CIVILIZERS OF THE NILE VALLEY

One of the mysteries that surrounds the Egyptian civilization and still baffles Egyptologists to this very day is how can every aspect of the sciences, artistic and architectural techniques, as well as the hieroglyphic system of writing show virtually no signs of a period of development. As a matter of fact, many of the achievements of the earliest Egyptian dynasties were never surpassed or even equaled later on, a clue that to the renowned alternative Egyptologist John Anthony West meant that the Egyptian civilization was not a development but a legacy of a long-lost culture-civilization. Bearing this possibility in mind, every Egyptologist would argue that there are a number of legends and ancient traditions that refer to a particular group of divine beings that reigned in Egypt in Pre-Dynastic times, way before the Pharaohs. Although, scholars regard these individuals as mythical beings and nothing more, they are curiously referenced as “historical” figures in the papyrus of Turin, which happens to be the most extensive list of rulers compiled by the ancient Egyptians. Those divinities according to traditions were regarded as great priests and keepers of sacred knowledge who taught people astronomy, mathematics, agriculture and architecture. They were known as the Shemsu-Hor or the “Followers of Horus,” as well as the “Senior Ones”, “Ancestors”, “Sages”, “Ghosts” or simply the “Spirits,” who according to the Edfu Building Texts are numbered to seven individuals (*who obviously share many similarities with the Mesopotamian Apkallu*). The first clue that reveals the obscure identity of the Followers of Horus can be found in the book “Kingship of the Gods” authored by Henri Frankfort (*Professor of Pre-Classical Antiquity at the University of London*), who refuses to accept the historical existence of the Shemsu-Hor because as he explains:

“...the ancient records state that each king became at death a “transfigured spirit,” which merged with that nebulous spiritual force which had supported the living rulers and descendents of the Throne of Horus since time immemorial.”

Ironically, it is the term “transfigured spirit” that sheds light to the mystery that surrounds the Shemsu-Hor because the equivalent of the word “spirit” in the language of the Pharaohs was “akh” and was used to describe a spiritual entity that was believed to have survived death and still influenced events in this world. Interestingly, the plural version of the word “akh” is “akhu,” which according to British author Graham Hancock translates as “Transfigured Beings”, “Shining Ones”, “Shining Beings” or “Astral Spirits” who are curiously identified by some linguists with the stars (*as if star beings?*). Furthermore, Sir E. A. Wallis Budge in his “Hieroglyphic Dictionary” provides additional meanings for the word “akhu” such as “to be bright”, “to be excellent” or “to be wise” and “instructed.” A profound accumulation of epithets that denote the Shemsu-Hor could have only been the same civilizing deities that descended from the stars in terrifying splendor and radiance, mentioned both in Biblical and Mesopotamian accounts. Additional evidence that the Shemsu-Hor were probably the civilizing deities of the Biblical narrative is revealed through their “avian” nature that is denoted not only through their connection with the falcon headed Horus but also through the glyph of “akh,” which is that of a hermit ibis.

This is because the sun-god Ra was also said to be an akh, known by the name “ibis Akhti.”

Bearing this detail in mind, the Akhu are also identified with the “Akeru,” a class of beings described in Wallis Budge’s Hieroglyphic Dictionary as a group of gods said to be the ancestors of Ra and is obviously an interpretation that correlates with the myth that the first Egyptians came forth from the eye of the sun god to populate the world. Could this be evidence that the Shemsu-Hor were perceived as the ancient ancestors of the Egyptians who descended from the heaven like birds?

Renowned Egyptologist Wallis Budge believed that the hieroglyphs were initially pictographs and surprisingly, the glyphs that form the word “god” feature an ibis bird and the sun on top the mound or hill of creation. Perhaps another reference to the “birded gods” that descended from the sky in the beginning of time?



Netjer-akhty nṯr-ḥtj - God of the horizon

Akhty ḥtj - He of the horizon

Egyptian chroniclers state that the Followers of Horus lived during the epoch of Zep Tepi or the “First Time” when the land was ruled by the gods themselves. According to American researcher Robert Temple, the essential meaning of the word “Tepi” is “mouth” as well as the “beginning or commencement of anything.” Another interesting interpretation is given by Graham Hancock, who explains that “Tepi” can also mean “ancestors,” since the word was applied to the “Tepi-aui-qerr-en-pet,” which translates as “the ancestor-gods of the circle of the sky.” A phrase that closely resembles the Ugaritic phrase “dr bn il” which translates as “the circle of the sons of gods” and is ascribed to the sons of El (*identified as the Biblical Watchers*) who married with the daughters of men and gave rise to divine rulers. Hancock also states that in the Pyramid Texts “Tepi-aui” is one of the many titles by which the “ancestral deities” of the Zep Tepi were known, who were supposedly there, at the dawn of civilization, confirming the obvious!

One of the most significant sources of information about the Shemsu-Hor are the Edfu Building Texts, which make frequent references to the “wisdom of the sages” and their offering of knowledge to mankind, including the knowledge of architecture. In particular, the Seven Sages are identified as the “culprits” behind the plans and designs that were to be used for all future temples and monuments in the land of Egypt. The Edfu texts specifically mention that the “words of the sages were copied down by the wisdom-god Thoth (*an ibis looking god*) into a book that codified the locations of certain “sacred mounds” along the Nile. The title of this lost book, according to the texts, was “Specifications of the Mounds of the Early Primeval Age” and it was believed to have contained records not only of all the lesser “mounds” or temples, but also of the Great Primeval Mound itself (the Great Pyramid), the place where time had supposedly begun. A tradition that can be corroborated by the inscriptions found on the walls of the temple of Hathor in Dendera where they blatantly state that the architects and builders who constructed the temple complex used “blueprints” that were recorded in ancient writings handed down from the “Followers of

Horus.” Evidence that denotes the Shining Ones were in a sense the first “Masons,” whose building plans were implemented by the later Pharaohs and priests obediently in what seems to have been a unified plan.

The traditions reveal that their master plan concerned the location of certain “sacred mounds” along the Nile, which can only be a reference to the pyramid field that stretches along the western bank of the Nile River. A clue that suggests all the pyramids would have to be erected on specific spots for a



specific reason. British researcher Tony Bushby in his book “The Secret in the Bible” mentions that Pharaoh Khafra build his pyramid over a cube-shaped temple dedicated to the Shining Ones on the Giza Plateau. According to Bushby, the cube-shaped temple was similar to the exposed core of the pyramid of Meidum. Interestingly, if Bushby is correct and the sub-structure of all the pyramids was like that of Meidum, then their connection with the Mesopotamian Ziggurats is undoubtedly obvious, especially if the Mesopotamian accounts that claim the Ziggurats (*cube-shaped temples*) were designed by the Apkallu are taken into account!



Resuming back to the reason as to why the pyramids would have to be built in certain locations, according to British Egyptologist Kate Spence, it was the stars that determined how the pyramids were aligned. Moreover, most pyramids were faced with polished, highly reflective white limestone, which were oftenly named in ways that referred to solar luminescence. For example, the formal name of the Bent Pyramid at Dahshur was “The Southern Shining Pyramid” and that of Senusret II at El Lahun was “Senusret Shines.” Possible evidence that the Egyptian pyramids represented particular stars on Earth?

Interestingly, Graham Hancock believes that although most of the pyramids were constructed during the dynastic period of Egypt, they were probably erected over pre-existing structures acting as “markers” on the map. A map that probably dates back to the time of the gods whom the Edfu texts make quite blatant were capable of uniting with the sky, Hancock adds. Giulio Magli (*professor of archaeoastronomy at Milan's Polytechnic University*) has come to a similar conclusion by stating that some of Egypt's most magnificent pyramids were deliberately designed to follow a pattern of invisible diagonal lines. According to him these invisible lines would connect most of the funerary complexes raised by the pharaohs of the Old Kingdom between 2,630 and 2,323 BC. The Italian scientist has further stated that following these diagonals, it becomes apparent that the arrangement of the monuments was carefully chosen in order to satisfy a number of criteria, which include dynastic lineage, religion and astronomical alignments!

An assumption that resonates with what Hermes Trismegistus revealed during his conversation with Asclepius:

“Do you not know, Asclepius that Egypt is an image of heaven or to speak more exactly, in Egypt all the operations of the powers which rule and work in heaven have been transferred to earth below?”

Considering that the Shemsu-Hor were great astronomers, could they have deliberately designated the locations where the pyramids and temples would later have to be erected with the purpose of leaving a message behind, perhaps

of their presence here on earth and even from where in the cosmos life was brought here on Earth?

According to alternative researcher Wayne Herschel, this is probably the case. The South African author in his book "The Hidden Records" has admittedly not only demonstrated that the whole of the pyramid field mirrors certain star groups in the sky but postulates that the cluster of pyramids at Abusir closely mirror the layout of the Pleiadian stars, which lie at the heart of the pyramid field, denoting the site's religious significance as the earthly image of our ancestral home!

Interestingly, indigenous traditions teach that the gods once landed and appeared in person at Abu Gorab (1 km from Abusir), which if true, then it is definitely "the" event that probably inspired the later generations to erect the sun temple of Nyuserre, the greatest in all of Egypt and perform pilgrimages to the sight. Besides, we should be reminded that the creator god Ra was an Akh, known by the name ibis Akhti. Thus, could the sun temple of Abu Gorab and the pyramids of Abusir somehow commemorate the descent of the Shining Ones, the ancestors of Ra, who were brought here by the sun-god?

Bearing this possibility in mind, could the reference to the sun-god be an obscure description of a hypothetical luminous object that appeared in the sky when the gods descended on Earth?

Could the Egyptian motif of the winged solar disk have had its roots to such an otherworldly event?

RETURN OF THE PLEIADIANS?

To the amazement of many, there is a genuine Egyptian papyrus that dates back to the reign of Thutmose III (1479 BCE to 1425 BCE), which narrates the events of a peculiar aerial phenomenon that could only be described as a fleet of UFOs observed in the skies of ancient Egypt. The ancient schroll is known as the papyrus of Tulli after Alberto Tulli, the director of the Egyptian section of the Vatican Museum who found the papyrus during his visit in Egypt in 1933. Its translation was made by Italian-Russian Egyptologist Prince Boris de Rachewiltz, who found the original transcription of the papyrus among the papers left by Alberto Tulli after his passing which reads:



"In the year 22 third month of winter, sixth hour of the day the scribes of the House of Life found it was a circle of fire that was coming in the sky (Though) it had no head, the breadth of its mouth (had) a foul odor. Its body 1 rod long (about 150 feet) and 1 rod large, it had no voice... They hearts become confused through it; then they laid themselves on the bellies They went to the King ...?) to report it. His Majesty ordered has been examined as to all which is written in the papyrus-rolls of the House of Life His Majesty was meditating upon what happened. Now, after some days had passed over these things, lo! they were more numerous than anything. They were shining in the sky more than the sun to the limits of the four supports of heaven. Powerful was the position of the fire circles. The army of the king looked on and His Majesty was in the midst of it. It was after supper. Thereupon, they (i.e., the fire circles) went up higher directed to South. Fishes and volatiles fell down from the sky. (It was) a marvel never occurred since the foundation of this Land! Caused His Majesty to be brought incense to pacify the hearth, what happened in the book of the House of Life to be remembered for the Eternity."

According to the content of the papyrus, these fiery objects that shone brighter than the sun increased in numbers with each passing day, alarming the army and the Pharaoh. In response, the papyrus states that the fiery circles made it rain with fish, which is arguably a very bizarre occurrence. However, could the occupants of those aerial objects have triggered this peculiar phenomenon as a sign of good will or that they come in peace?

Although we might never find out who operated those fiery objects, could they have been the Shining Ones?

If yes, then was this a visitation event to determine if humanity had matured enough?

If it is a yes once again, then the violence that was present at that time and still is today in our society, would most likely turn their mission into a failure and compel them to postpone it for a future date. Perhaps as part of the events narrated in the Book of Revelation?

Only time will tell!

WERE ANCIENT ASTRONAUTS IN AFRICA?

Africa is arguably a vast continent with a diversity of terrains and cultures that left their mark on its long and complicated history. The most fascinating among them *(in regard to the purpose of this work)* is that of the mysterious Dogon people who reside in the country of Mali, on the western region of the continent. An enigmatic people known mainly for their traditions that refer to a paleocontact event between their ancestors and extraterrestrial beings from the Sirius star system, who are said to have taught them the arts of civilization. Admittedly a tradition with some astounding implications for the hypothesis presented in this book as it will be gradually revealed in the following pages!

THE DOGON, THE NOMMOS AND THE ARK FROM THE HEAVENS

The Dogon are an ethnic group indigenous to the central plateau region of Mali, near the mountainous region of the cliffs of Bandiagara, in the Great Bend of the Niger River. The current inhospitable locale of the Dogon *(which is far from any of the well-travelled routes of modern society)*, has been a deliberate choice based on its ability to shelter a valued traditional way of life from unwelcomed outside influences. The Dogon are thought to have migrated to this region from the Niger River in the 1500's as a way of avoiding forced conversion to Islam. Their population numbers to roughly 450,000 and they speak the Dogon languages, which constitute an independent branch of the Niger-Congo language family with no relation to any other known languages. In this spectacular but difficult terrain, these ingenious and hardworking agricultural people have developed a remarkable civilization as witnessed by the beauty of their architectural constructions, the wealth of their artistic productions, the vitality of their rites and ceremonies and their religious traditions. The precise origin of the Dogon, like those of many other ancient cultures, is undetermined. The people call themselves “Dogon” or “Dogom” but in older literature they are most often called “Habe,” a Fulbe word meaning “stranger” or “pagan.” Certain theories suggest the tribe to be of ancient Egyptian descent, who next migrated to Libya and later somewhere in the regions of Guinea or Mauritania. According to this theory, it was around 1490 AD that the Dogon migrated to the Bandiagara cliffs of central Mali to avoid Islamization.



Dogon religion is generally characterized by the belief in a single creator god and ancestor cults. However, their religious and cosmological beliefs are enormously complex and knowledge of them varies greatly within Dogon society. What is mostly known today about Dogon cosmology and religion was attained through the expeditions of French anthropologists Marcel Griaule and Germaine Dieterlen that took place in the 1930's, when they had the opportunity to live and work among the Dogon for many years and continued doing so until Griaule's untimely death in 1956. Their meticulous

studies culminated in two primary books relating to Dogon religion entitled (*into English*) as “Conversations with Ogotemmeli” and “The Pale Fox.” Griaule and Dieterlen thoroughly documented a well-kept secret Dogon tradition known primarily to the Dogon priests and a relative handful of other tribe members. After decades of devoted study, Griaule himself was eventually initiated into the Dogon cosmological tradition, inducing a blind Dogon priest named Ogotemmeli to seek the permission of a priestly council to instruct the French scholar in the more closely guarded traditions of their religion.

In late 1946, Griaule’s wish came true when he was allowed to spend a consecutive 33 days in conversations with the Dogon elder, the source of much of Griaule and Dieterlen’s future publications. Ogotemmeli taught Griaule the main symbols of the Dogon religion and the religious stories in the same way that Ogotemmeli had learned them from his father and grandfather. The French anthropologist documented what he characterized as a secret Dogon cosmology, preserved as an esoteric tradition by the Dogon priests and shared with a few select Dogon initiates. According to Griaule and Dieterlen, this cosmology is founded on an aligned ritual structure called a granary. They also reported that the details of this cosmology are largely unknown to the average Dogon tribesperson and are held as a closely guarded secret by the more informed Dogon priests.

During their work, the French anthropologists documented the traditional mythology and sacred beliefs of the Dogon, which included as they believed an extraordinary body of ancient lore regarding Sirius the brilliant, far-distant Dog Star. The Dogon priests told them (*as they reported*) that Sirius had a companion star (*Sirius B*) that was invisible to the human eye. They also stated that the star moved in a 50-year elliptical orbit around Sirius, that it was small, incredibly heavy and that it rotated on its axis. The Dogon name for Sirius B as Griaule and Dieterlen wrote is “Po Tolo” and consists of the word for star “tolo” and “po,” the name of the smallest seed known to them. By this name they describe the star’s smallness. It is, they say, “the smallest thing there is.” Moreover, they claim that it is “the heaviest star,” its color is white and is composed of a mysterious, super-dense metal called “sagala” which, they declare, is heavier than all the iron on Earth.

Arguably, what made the reports of Griaule and Dieterlen so intriguing to everyone was that Sirius A was not seen through a telescope until 1862 and was not photographed till 1970. In addition, it was not until 1926 when Western science discovered that Sirius B is a white dwarf. A category of star characterized by very great density, where a single cubic meter of its matter weighs about 20,000 tons, seemingly confirming what the French anthropologists claimed in their reports. Beside their knowledge about the Sirius system, Dogon mythology is also said to include Saturn’s rings and Jupiter’s four major moons. To make use of four calendars, one for the Sun, Moon, Sirius and Venus and to have long known that the planets orbit the sun, knowledge that arguably could not have been possessed by an isolated tribe!

Undoubtedly the French anthropologists conducted a remarkable study on the Dogon people and their culture that is still valued to this very day. However, the only issue that arose with what Griaule claimed to be conveyed to him by the Dogon, concerns their knowledge about the Sirius star system, since later researchers who studied the Dogon stated they were unable to confirm Griaule and Dieterlen’s findings.

As a matter of fact, the notion that the Dogon worshipped Sirius and the star beings that supposedly descended from it gained ground in 1976, when American author Robert Temple published his book "The Sirius Mystery." A book that became incredibly famous to the point that attained the status of a semi-scientific work due to the scientific-looking train of logic presented in it. In his book, Temple claimed that the Dogon possessed extraordinary knowledge on the star system Sirius which was conveyed to them by a mythical creature known as Oannes that descended from the stars, to bring wisdom to the ancestors of the Dogon.

The book's fame though was significantly diminished, when Lynn Picknett and Clive Prince published "The Stargate Conspiracy." In their book the British researchers wrote that Temple had been highly influenced in his thinking by his mentor, Arthur M. Young, who was a fervent believer in "the Council of Nine," a group of channeled entities that claim they are the nine creator gods of ancient Egypt and they are from the star Sirius. Picknett and Prince's thesis was additionally supported by scientists who studied the Dogon and learned that the African tribe possesses no secret knowledge about the star Sirius and its companions. The biggest challenge to Griaule's work came from Dutch anthropologist Walter Van Beek who pointed out that the French Anthropologists stand alone in the world in their claims on the secrets of the Dogon since no other anthropologist supports their opinion or claims. In 1991, van Beek led a scientific team that declared in a 1991 article in "Current Anthropology" that they could find absolutely no trace of the detailed Sirius lore reported by Griaule and Dieterlen, who had reported that about fifteen percent of the Dogon tribe knew about this secret knowledge. As a matter of fact, the Dutch anthropologist actually spoke to the original informants of Griaule, who stated:

"Though they do speak about "sign tolo" [interpreted by Griaule as their name for Sirius], they disagree completely with each other as to which star is meant; for some, it is an invisible star that should rise to announce the "sign" [festival], for another it is Venus that through a different position appears as "sign tolo." All agree, however, that they learned about the star from Griaule."

Consequently, whatever knowledge the Dogon possessed about Sirius, it was knowledge coming from Griaule, not knowledge native to the Dogon tribe. Van Beek also discovered that the Dogon are of course aware of the brightest star in the sky, which they do not, however, call "sign tolo," as Griaule claimed, but "dana tolo." To quote Peter James and Nick Thorpe, authors of the book "Ancient Mysteries":

"As for Sirius B, only Griaule's informants had ever heard of it."

In Professor Van Beek's view, if Griaule's cosmology constitutes a form that was invented wholesale by Griaule, it should be disallowed as the primary reference for a study such as this one. Nevertheless, bearing in mind what Griaule and Dieterlen reported as well as their opposing colleagues, the author believes the truth lies somewhere in the middle. As a matter of fact, there is evidence to support Griaule's secret Dogon tradition that is either unknown or was gone unreported by Van Beek and other researchers. This becomes apparent through the similarities found between the religious traditions of the

Dogon with those of Mesopotamia and Egypt to name a few, which in the stories of the tribe is considered to be their original native land. For instance, Dogon cosmology is often expressed ritually through familiar acts that are shared commonly with Judaism. A good example is the wearing of skullcaps and prayer shawls, the celebration of a Jubilee year and the practice of circumcision. Parallels such as these suggest that the Dogon religion may well have had its roots in more ancient cosmological traditions. Of a similar view is Australian scholar Adrian Snodgrass, a leading authority on Buddhist architecture and symbolism. In his book "The Symbolism of the Stupa," Professor Snodgrass describes a traditional, aligned ritual structure found commonly across India and Asia whose base plan matches that of Griaule's Dogon granary, which evokes a complex symbolic system that is a near-exact match for Griaule's Dogon cosmology.

The author's only concern about Griaule's work is his belief in the Dogon reverence of the Sirius star system, since it does not seem to be corroborated by any other ancient culture, unlike with that of the Pleiades. However, what if the Seven Stars have also played a significant part in the cosmology of the Dogon, contrary to what Griaule reported?

Besides, if Sirius had in fact played a pivotal role in the instructed civilization of humanity, wouldn't we expect to find something more than just a few symbolic words and mythological references directing us to the Dog Star?

Shouldn't there be a dedicated monument or other obvious testament to the great ancestor/teachers that descended from Sirius?

What about the companion stars of Sirius that the Dogon have knowledge of as Griaule and Dieterlen reported?

They are definitely not visible to the naked eye, so how could the Dogon even use their "invisible" stars to determine when its time to celebrate some of their major ceremonies?

Having the author made his point clear, any reference to Sirius and its reverence by the Dogon should be taken with a grain of salt.

However, could the same also be said about the stars of the Pleiades?

In his 2003 documentary film "Cosmic Africa," Thebe Medupe (*a rising star in South Africa's astronomy community who explores cultural astronomy and historical scientific activity in Africa*) visits indigenous peoples across the continent to learn about the form and significance that astronomy takes in their cultures. Among them were the Dogon people, who had the opportunity to stay with for three weeks and surprisingly reported:

"One evening with the Dogon, I went with two old people to look at the stars. I asked them what the most important constellation for them was. They said the Pleiades, a star cluster, which is very important throughout the whole of Africa, actually. The stars are used for planting and agriculture. I asked this guy [for] positions of the stars, and he gave me the rising times and positions at different times of the year. I checked with my laptop, and he was very much correct. To me that proved he knew what he was talking about."

With the testimony of Medupe about the significance the Pleiades have for the Dogon, could Griaule have misinterpreted the sacred traditions conveyed to him by Ogotemeli?

Although we cannot tell with certainty, Canadian author Shannon Dorey in her book “The Nommo: The Truth About Human Origins” writes that for the Dogon the stars of the Pleiades represented the seeds that were brought from the sky, which are also known as Amma’s Eyes. Interestingly, the Canadian author further writes that according to Ogotemmeli, the Nommo and humans came from the Pleiades!

Bearing this detail in mind, Griaule and Dieterlen reported that the Dogon believe their astronomical knowledge came from the stars, more specifically from a Sky God named Amma, the creator of the universe. Nommo was the first living being created by Amma and he soon multiplied to become four pairs of twins, the Nommos. It is said that one of these twins rebelled against the order established by Amma and in order to purify the universe and restore order to it, Amma sacrificed another Nommo, whose body was cut up and scattered throughout the universe. From the parts of the sacrificed Nommo, Amma then created the eight ancestors of mankind, called Amma Serou, Lebe Serou, Binou Serou, Dyongou Serou and their four female twins. In the final stage of creation, when order is restored to earth, the eight primordial ancestors and everything that would be needed for human life was put into an ark and sent to earth. In



Dogon mythology the Nommos are said to be the monitors of the universe (*in a sense serve as Watchers*), the ancestors of mankind and the “Masters of Water” (*attributes also ascribed to the Watchers/ Apkallu*). By strict division, these mythical beings are under “Amma’s eye,” guardians of life, holders and protectors of the spiritual principles of man and of grain, the basis of human sustenance. The Dogon maintain that the Sky god Amma created the Nommos in the distant past who descended from the sky in a vessel accompanied by fire and thunder. Ogotemmeli curiously described it as a granary that held all the seeds of life to be

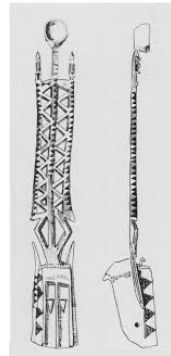
created on Earth. Interestingly, the basket used for carrying the harvest even today by the Dogon is said to be the ark seen as a granary and is considered to be the oldest prototype of the ark. Some variations of the myth say that the ark was like a granary whose straw roof had the shape of the basket (*admittedly a shape that eerily resembles a UFO*). In another description the ark is represented as a straw bean bonnet made of a spiral supported by segments or “rays.”

In his book, Temple describes the Nommos as amphibious beings that descended from the sky at night in a spaceship known to the Dogon as “Pelu Tolo” or “Star of the Tenth Moon.” The celestial object is said to have spiraled down from the sky and landed somewhere to the northeast of the Dogon’s present homeland in great noise and wind, where the violent impact of the landing gave the ground its rough shape, Temple adds. At the same time a new star was seen in the sky, described by the Dogon as having a circle of reddish rays around it that resembled a spreading spot yet it remained the same size, waiting for the Nommo who landed on the Earth (*is that a description of an interstellar craft?*).

Another valuable source of information that corroborates Temple’s account of the descent of the Nommos in a basket looking ark/aerial vehicle created by Amma can be found on the website of Spanish researcher and author J. J. Benitez (www.planetabenitez.com). The Spanish author who traveled in the land of the Dogon and had the opportunity to converse with the grandson of Ogotemmeli and other elders of the tribe, conveyed to him that in the past, when the Star of

the Tenth Moon appeared in the heavens, there were eight “Nommos” who came down to earth. The Nommos *(as one of the elders identified as Congo explained)* realized that the human ancestors were imperfect and required instruction so as to improve their human condition and existence. According to Congo, the first ancestors descended in a “woven basket” that had a circular base and square roof carrying earth and clay, out of which a world was to be built. Internally it consisted of eight rooms, four beneath and four aloft being specifically numbered for use by the ancestors and contained the seed bestowed by Amma. The granary was a throng of symbols, a depiction of the world of the new order. A sign that the primitive life the Dogon lived before the arrival of the Nommos was about to change forever. Congo further reported to the Spanish researcher that the ark descended in Lake Debo, northwest of Bandiagara after a very bright star appeared in the sky known as the “star of the tenth moon.” The star was surrounded by red rays that formed a circle, similar to a blood stain that expands but maintains its size. From this singular “star” according to tradition, a second object emerged. It was circular, gigantic and spun on itself. According to Benitez, the great star or “Ie-pelu-tolo” was probably the mothership, from which the “ark” of the Nommos came out. The descent of the ark launched great flames that scorched men, animals and plants. That is the origin of albinos, the Dogon believe. That is why albino blacks are special creatures, because they are touched by divinity, the Dogon conveyed to Benitez.

Curiously, in his work Griaule specifically described three types of Dogon masks in terms of the uppermost level of Dogon knowledge. These are the Kanaga, Amma Ta and Sirige masks. Each of them refers to different stages of the cosmogony, revealed either by a detail of their form or by the steps of their associated dances, which follow each other and are accompanied by changes of rhythm. All three represent events that took place in the beginning of the creation of the universe. They refer to the movement that Amma impressed on the stellar universe after he created it and the descent of the ark containing all that was to live on the earth. Bearing this detail in mind, our focus turns on the mask “Amma Ta” or “Amma’s door.” The reason is revealed by Griaule who learned that this mask does not only represent a sculpted granary door but the term “amma ta,” an euphemism meant to hide from non-initiates the true name of the mask which is “amma talu” or “egg of Amma,” another term of capital importance in Dogon cosmology. That said, could the mask through its shape and design also be interpreted as a reference to the descending ark from the sky *(in zig-zag patterns)* the egg of Amma that contained the seeds of life becoming the first granary?



Moreover, if the Dogon traditions really refer to a paleocontact event, then could the Nommos have descended from the Pleiades as Dorey reports in her book?

Possibly, since Ogotemmeli during one of his interviews with Griaule built for the anthropologist a model granary which was oriented to the cardinal directions and represented the Dogon universe. The Dogon elder explained that each of the four stairways the granary possessed is affiliated with a celestial and terrestrial entity. The eastern stairway was linked with the morning star and had an affiliation with birds. The western stairway with a “long tailed star” and wild animals, plants and insects. The southern stairway was linked with

the stars of Orion's Belt and domesticated animals and the northern stairway with the Pleiades, men and fish (*remember the Apkallu were initially depicted as fish-men*).

Could this be the definite proof that beings dressed us “fish-people” (*terrifying radiance*) really descended from the Pleiades and imparted knowledge to man?

THE OCCUPANTS OF THE ARK

Dogon illustrations of the Nommos depict them as amphibian or fish-looking creatures with humanoid upper torsos and a fish-like lower torsos and tail. The Nommos are also referred to as “Masters of the Water”, “the Monitors” and “the Teachers,” epithets that closely associate them with the infamous Watchers. Nommo can be a proper name of an individual or can refer to the group of spirits as a whole. In other instances, the Nommos were referred to as “Water Spirits” classified by the Dogon elder as hermaphrodites with their images or figures appearing on the female side of the Dogon sanctuary. They were primarily symbolized by the sun (*thus, the shining ones?*), which was a female symbol in the religion. In the Dogon language, the sun's name (*nay*) had the same root as “mother” (*na*) and “cow” (*nā*) and they were associated with the color red, a female symbol. Interestingly, Canadian author Shannon Dorey, writes in her book “Day of the Fish” that the Nommos were also described as having gizzards like birds, who Dogon elder Ogotemmel associated with birds. In the Dogon religion, the bird is associated with the “Mistress of Speech,” who was part human and part Nommo. A Tradition that admittedly echoes Aboriginal Australian Dreamtime legends that speak of a time when birds once taught human beings how to speak and Barbara Hand Clow’s reference to the Seven Sisters as our “Pleiadian bird teachers,” who taught us many things during human evolution. Evidence that “Nommo” is another name given to the civilizing deities that flew from the sky like birds in terrifying splendor to share with man the arts of civilization?



Comparison between the Nommos of the Dogon and the Apkallu of the Mesopotamians

Possibly, based on what J.J. Benitez writes about the origin of the title “hogan.” According to the information conveyed to him by the Dogon, the title originated at the time when the Nommos descended to the land. That is when the fish men selected the most courageous and prudent Dogon and took them to the “ark” for three months and when they were allowed to return back to the villages, it is said they did so as “supermen.” They were wise, they were bosses, they were the “hogan,” Benitez reports, which is arguably an account that

undoubtedly resembles that of Enoch and his encounters with the Sons of God, as well as the Ummanu sages who inherited the knowledge of the Apkallu. An assumption that gains additional ground from the evidence that suggests the Sumerian Container of Life or banduddu is also present in Dogon art, as the following illustrations clearly depict!



As part of their religious beliefs, the Dogon circumcise boys when they are 12 or 13 years old. This takes place in a very secret and sacred place called the circumcision grotto. In the Dogon village of Sanghai, the grotto is similar to a cave and in its interior, there are numerous drawings painted with red and white featuring various figures, such as animals and plants *(featured on the pictures above)*. These are used to educate the boys about Dogon traditions and folklore, while they recover from the circumcision ceremony. Some of those cave paintings profoundly depict the handbags featured in Mesopotamian art carried by the Apkallu and since the circumcision grotto is where the young Dogon are initiated into the traditions of the tribe, it means that some of those drawings should correspond to the descent of the Nommos and the first ancestors. For instance, the depiction of the large crawling serpent on the rocky walls of the grotto represents Lebe or Lewe, a primordial ancestor. According to Dogon cosmogony, Lebe is the reincarnation of the first Dogon ancestor who, resurrected in the form of a snake and guided the Dogon from the Mande, to the cliff of Bandiagara where they are found today. Thus, could the drawing of the handbag also be associated with the origin stories of the tribe?

According to the Dogon tradition, the seven dots depicted on the “banduddu” represent the essence, the divine soul. Each of these seven signs as the Dogon explain possesses a “soul,” which is eventually mixed in with the others and with the whole, known as “kikinu” or “souls seven.” Ogotemmel revealed to Griaule, that number seven expresses the male sex which stands for three and four for the female. Together they mark the seven hypostases of “Amma’s word,” seven vibrations which are, in order, the principal seeds *(additionally, it should be reminded that seven stars of the Pleiades are perceived as Amma’s eyes)*. From this perspective, the first seven segments will first form an androgynous whole, each containing twice the four basic elements *(water, earth, air and fire)*. They will thus be made up of eight substances. Upon the creation of the eight, each of the seven will give up a bit of their substances towards its formation, the whole of these contributions being equivalent to one part, so that the eighth will receive seven parts or seven substances but it will be less complete than the others, which possess eight. Amma had deliberately acted in this manner, Ogotemmel explained. The eight had to be incomplete so that everything would be contained in nature, perfection as well as imperfection. The seven words as we have seen constituted a couple of opposite sexes. The eighth word will be like the birth of a new being,

begotten of the original couple. Consequently, the eight stripes featured on the banduddu represent the eight ancestors of mankind who were brought here by the ark, while the seven dots the seven hypostates of Amma, the Pleiades. Evidence that suggests the “handbag” drawing of the Dogon most likely has the same significance with the banduddu carried by the Seven Apkallu!

Moreover, in the circumcision grotto of Sanghai there is also what appears to be the ark of the Nommos depicted as a peculiar grid-like oblong object. If that is indeed what the Dogon artists wanted to convey, then it can be inferred that the celestial vehicle is possibly depicted descending or hovering above the ancestors of the Dogon, represented by the numerous abstract looking figures.

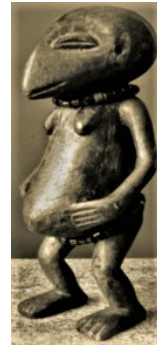
Conclusively, could the fish-men of the Dogon, the so-called Nommos be another title given to the Sons of God that descended from the sky in a celestial ship and brought knowledge to mankind from the stars?!

THE CHOKWE AND THE “EGG-HEADED” ANCESTORS FROM THE STARS

Another African tribe, equally interesting with that of the Dogon with attachments to the Pleiades stars is that of the Chokwe (*also known as Tchokwe, Ciokwe and Cokwe*), an ethnic group of Central and Southern Africa. The Chokwe claim that their ancestors originally migrated from Sudan and passed through Burundi to Zaire and later to Zambia and Angola, who came to settle on a tributary of the Kasai River. The motive behind their long migration route can be found in a local myth that dates back to the 15th century and links together two of the great kingdoms of pre-colonial Africa: the Lunda Empire and that of the neighboring Luba. According to the myth, when a Lunda queen married a Luba prince and hunter by the name of Chibinda Ilunga, they were driven south to present day Angola after prominent members of the Lunda ruling elite disapproved of the marriage. Once the pair settled, they founded the Mwata Yamvo dynasty consolidating sacred royal authority over the region, which eventually would rise to great power.

The Chokwe are traditionally a matrilineal society and just like the Dogon, their traditional religious beliefs center on ancestral worship and that of Kalunga, the god of creation and supreme power. Remembering and honoring the ancestors as they explain, ensures fertility, success and continuity for all in the community. This means within their religious traditions, the linkage with the ancestors is a primary concern, who according to Chokwe mythology are known as the Kapu Kulu. Chokwe sacred traditions describe the Kapu Kulu as a race of beings that were born of two clans, a clan of women sorcerers who lived on earth and the men of the Eagle clan, who lived in the Milky Way. Due to their extraordinary ancestry, the Kapu Kulu were born mute and with elongated, birdlike heads and although they have long since vanished from the earth, they remain among the most important figures in Chokwe myth. As the Chokwe say, during their time here on Earth the Kapu Kulu differentiated men and women and gave to each a set of duties and tasks. For instance, the practice of head-binding, which had as a purpose to elongate the skulls of royal infants, was an imitation of the Kapu Kulu's egg-like heads, which is also the reason why the Kapu Kulu masks are regarded as the most powerful and sacred by the Chokwe. This is also why figures that illustrate a female Kapu Kulu are depicted holding their swelling abdomen, because they are a reminder that all Chokwe descended from star beings. In Chokwe cosmology, birds relate to fertility which is arguably a belief that corroborates other foreign traditions, where the Pleiades are envisioned as a flock of birds and motherly figures symbolizing a cosmic ancestry from those stars.

Something worth pondering on is the purpose behind the head-binding custom of the Chokwe. In a sense, could it be regarded as the key clue into solving the enigma of the head-binding custom observed in various ancient cultures around the world and particularly within royalty?



Could the reason ancient royalties performed this bizzare custom have been their attempt to resemble the gods from the stars *(as proof of their celestial ancestry)* and differentiate themselves from the common folk?

Although for the time being we can only speculate, the evidence is quite compelling and considering that the Kapu Kulu traditions sound eerily similar to those of the Dogon, Sumerians and Egyptians, could the Chokwe also retain in their traditions from where in the cosmos their star ancestors originated?

According to the award-winning radio broadcaster and author J. Zohara Meyerhoff Hieronimus, the answer is to be found in her book “White Spirit Animals: Prophets of Change,” who writes:

“The Chokwe people of Zambia believe that their ancestors and teachers came from the Pleiades to instruct their people in the arts of agriculture, astronomy and medicine.”

Additional evidence that suggests a Pleiadian origin for the Kapu Kulu derives from the costumes of the bird-looking star deities featured in Chokwe festivals, which are adorned with what appear to be stars *(perhaps a means of saying that “it was from the ocean of stars the Kapu Kulu came from?”)*. Moreover, some of those costumes *(illustrated in the following photos)*, carry a distinguishing letter “A” on one of their feathers.



Interestingly, some scholars postulate that the alphabet originated in Ancient Egypt through the use of pictographs and hieroglyphs that represented syllables which gave way to early Semitic writing *(about 1,500 BC)* on the Sinai Peninsula. A good example as they suggest is the bull's head, which later evolved into the Phoenician alphabet. For instance, the Phoenician name for “A” resembled the earlier Hebrew name “aleph,” meaning ox. Bearing this detail in mind, to the ancient Egyptians the constellation of Taurus was the sacred Apis bull, that was associated with the renewal of life in spring. To the early Hebrews on the other hand, Taurus was the first constellation in their zodiac and consequently it was represented by the first letter in their alphabet, Aleph. That said, Chokwe origin stories say how their people originally came from Sudan. A country that in ancient times was known as Nubia, which bared close ties with the Egyptian civilization and thus, its people would be significantly exposed to Egyptian customs and beliefs. Therefore, if the Chokwe originated in Sudan, could the letter “A” featured on the costume’s feather be a reference to the Taurus constellation, where the Kapu Kulu descended from?

Although a purely hypothetical assumption, one thing that is certain is that Chokwe traditions are abundantly clear that the tribe has been contacted by beings from the stars, who flew like birds from the Pleiades and shared with them divine knowledge!

WERE ANCIENT ASTRONAUTS IN EUROPE?

Following the astounding evidence presented in the previous chapters, our search takes us to Europe, an equally interesting region of our planet, rich in folklore and traditions. It also happens to be a continent with numerous time periods and phases, ranging from Neolithic to Medieval and modern times. Therefore, could have any visitations from the stars also been reported there during its long and troubled history?

CLOSE ENCOUNTERS IN MEDIEVAL EUROPE

When it comes to the idea of paleocontact and Europe, a time period that many might not consider as being of particular interest is that of the Dark Ages or Medieval Times. Ironically though, this is exactly the time period where a large volume of peculiar stories and legends have been reported, with frequent references to strange flying objects and supernatural manifestations. A good example is the account written in 1575 by French writer, Pierre Boaistuau:

“The face of heaven has been so often disfigured by bearded, hairy comets, torches, flames, columns, spears, shields, dragons, duplicate moons, suns and other similar things, that if one wanted to tell in an orderly fashion those that have happened since the birth of Jesus Christ only and inquire about the causes of their origin, the lifetime of a single man would not be enough.”

Especially interesting are the reports of celestial objects that are linked with claims of contact between humans and strange creatures, reports that admittedly resemble modern-day UFO close encounters. Unfortunately, the cases and accounts are far too many to include here but if one is particularly interested in the “UFO history” of Europe, then the “Passport to Magonia—UFOs, Folklore, and Parallel Worlds” written by Jacques Vallée (*whose book has been a major contributor for the writing of this chapter*) would be the right book for you. Of considerable interest is the French Medieval legend of Magonia or “Land of Magic, which is a legend rich in references to flying vehicles and their occupants who interacted with the common folk. In French Medieval lore, Magonia is a realm located in the sky, where a mythical race of cloud-dwellers used airships to travel among the clouds. According to folklore, the Magonians ruined crops on the instruction of the Tempestarii and by so doing, manage to take some of these crops away with them back to Magonia. Interestingly, the Tempestarii are said to be a race of beings or wizards who control the weather from their magical land of Magonia. It was believed that since they live in the clouds, naturally they cannot grow crops. So, they cause magical storms and the crops ruined by these storms are in fact taken back to Magonia on great sky-ships. At times, it is said that the Magonians would streak back into the sky without paying a tribute to the Tempestarii for assisting them and the furious wizards would start to chase them in the sky.

As many would undoubtedly argue, most of the reports concerning the Magonians must have been purely fictional. However, could the frequency of the

accounts concerning their appearance indicate that the core of these reports and beliefs into a sky-land have not simply been a product of human imagination?

What if there was something truly unexplainable that was observed in the skies of Medieval Europe and triggered all these accounts and stories that accompanied them?

Who were those mysterious “sailors” who flew through the sky in their “cloud ships”?

Could they have been the same beings described in the Biblical stories as the “angels” of God?

Could the Watchers have still been present in the recent past?

One of the best-known works on Magonia is an 815 AD polemical treatise titled “De Grandine et Tonitruis” (*“On Hail and Thunder”*) written by bishop Agobard of Lyon, which reads:



“One day, among other instances, it chanced at Lyons that three men and a woman were seen descending from these aerial ships. The entire city gathered about them, crying out they were magicians and were sent by Grimaldus, Duke of Bcneventum, Charlemagne's enemy, to destroy the French harvests. In vain the four innocents sought to vindicate themselves by saying that they were their own country-folk and had been carried away a short time since by miraculous men who had shown them

unheard-of marvels and had desired to give them an account of what they had seen. The frenzied populace paid no heed to their defense and were on the point of casting them into the fire, when the worthy Agobard, Bishop of Lyons, who having been a monk in that city had acquired considerable authority there, came running at the noise, and having heard the accusations of the people and the defense of the accused, gravely pronounced that both one and the other were false. That it was not true that these men had fallen from the sky, and that what they said they had seen there was impossible. The people believed what their good father Agobard said rather than their own eyes, were pacified, set at liberty the four Ambassadors of the Sylphs and received with wonder the book which Agobard wrote to confirm the judgment which he had pronounced. Thus, the testimony of these four witnesses was rendered vain.”

What is peculiar about the account of bishop Agobard despite its peculiar content is that it curiously makes no reference to any “otherworldly” beings. However, it contains a significant detail concerning the identity of the Magonians or the occupants of those flying ships, which is mostly omitted by researchers. According to the bishops account, the four unfortunate souls sincerely stated that they were taken up to the sky by “miraculous men,” who had shown them unheard of marvels and felt compelled to share their experiences with their peers. A statement that is eerily similar to the traditions of the Dogon about their Hogon priests and more importantly, to the encounters of Enoch with the angels of God:

“Then two huge men appeared to me, the like of which I had never seen on earth.”

“Then I bowed down to them; and I was terrified; and the appearance of my face was changed because of fear.”

“And tell your sons and all the members of your household, everything that they must do in your house while they are without you on the earth. And let no one search for you until the LORD returns you to them.”

“And after those days in that place where I had seen all the visions of that which is hidden—for I had been carried off in a whirlwind and they had borne me towards the west”

When a comparison is made between the account of Enoch and the report of Agobard, one is given the impression they are similar in many aspects. Could this be evidence that the Sons of God have been around keeping an eye on humankind far longer than anyone would anticipate, sharing with a “lucky” few their vast wisdom as a means of educating mankind *(even discreetly)* about the universe we live in like they did in the remote past?

Stories such as the one reported by bishop Agobard were so frequent during the Middle Ages that communicating with these “Elementals” *(as they were called during those days)* had become a major preoccupation of the occultists. Some even appear to have been successful in their attempts, like Facius Cardan, an Italian jurist and mathematician, devoted to hermetical science and the world of the occult. His extraordinary account is preserved in the writings of his son, Jerome Cardan *(1501-1576)*, a mathematician, physician and occultist like his father. In his book “De Subtilitate,” the Italian mystic explains that he had often heard his father narrate his extraordinary encounter with them, which goes as follows:

“August 13, 1491. When I had completed the customary rites, at about the twentieth hour of the day, seven men duly appeared to me clothed in silken garments, resembling Greek togas, and wearing, as it were, shining shoes. The undergarments beneath their glistening and ruddy breastplates seemed to be wrought of crimson and were of extraordinary glory and beauty. Nevertheless, all were not dressed in this fashion, but only two who seemed to be of nobler rank than the others. The taller of them who was of ruddy complexion, was attended by two companions, and the second, who was fairer and of shorter stature, by three. Thus, in all there were seven. [He left no record as to whether their heads were covered.] They were about forty years of age, but they did not appear to be above thirty. When asked who they were, they said that they were men composed, as it were, of air, and subject to birth and death. It was true that their lives were much longer than ours and might even reach to three hundred years duration. Questioned on the immortality of our soul, they affirmed that nothing survives which is peculiar to the individual. They said that they themselves were more closely related to the gods than mankind but were yet separated from them by an almost immeasurable distance. They are either more blessed or more wretched than we are, just as we ourselves are more so than the brutes. They said that no hidden things were unknown to them, neither books nor treasures, and that the basest of them were the guardian spirits of the noblest of men, just as men of low degree are the trainers of good dogs and horses. They have such exceedingly subtle bodies that they can do us neither good nor harm, save through apparitions and terrors or by conveying knowledge. The shorter of the two leaders had three hundred disciples in a public academy, and the other, two hundred. Indeed, both were in the habit of lecturing publicly. When my father asked them why they did not reveal treasures to men if they knew where they were, they answered that it was forbidden by a peculiar law under the heaviest penalties for anyone to communicate this

knowledge to men. They remained with my father for over three hours. But when he questioned them as to the cause of the universe they were not agreed. The tallest of them denied that God had made the world from eternity. On the contrary, the other added Air that God created it from moment to moment, so that should He desist for an instant the world would perish. To prove this, he brought forward certain statements from the *Disquisitions of Averroes*, although that particular book had not then been found. He referred, and by name, to certain books, some of which had been found and others which up to that time had remained undiscovered. They were all works of Averroes. Indeed, he openly declared himself to be an Averroist. Be this fad or fable, so it stands.”

An account that arguably resembles that of Enoch and his encounter with the Sons of God:

“Then two huge men appeared to me, the like of which I had never seen on earth.”
“Their faces were like the shining sun;
their eyes were like burning lamps;
from their mouths fire was coming forth;
their clothing was various singing;
their wings were more glistening than gold;
their hands were whiter than snow.”

The Italian jurist interestingly mentions that those individuals numbered to seven (*like the seven sages*), who were dressed in long garments and breastplates that gave off a glittering appearance. They were described as fair, good looking and had vast knowledge about the laws of the Universe and God. Attributes that certainly give the impression that the Italian occultist was contacted by the same beings encountered by Enoch. Therefore, could Cardan’s reference to the “Elementals” who mingled with humans (*it would not be the first time*) and even lectured in a public academy, be the Sons of God of the Biblical narrative?

If yes, then could this be used as evidence that the “Watchers” are still around and even live among us?

Although this is highly speculative, what can be inferred with certainty is that despite the fictitious status ascribed to these medieval reports nowadays, their core as the evidence suggests appears to have been based on genuine otherworldly incidents, especially since they can be corroborated with ancient accounts of the same type. Another interesting aspect concerning the “citizens of Magonia” and their possible identity as extraterrestrial beings is their association with the theft of crops. An association that sounds eerily similar to the observance of the modern-day phenomenon of the so-called “crop circles.” A connection that derives from documented reports that describe crop formations since 815 AD. The same time period all these eerie occurrences were reported and were always connected with “otherworldly” forces. For instance, during the Middle Ages, they were known as “witch or pixie circles,” while a 1678 news pamphlet “The Mowing-Devil: or Strange News Out of Hertfordshire,” regards them as Satan’s work.

Another fascinating account that suggests the “Watchers” might still be around, was reported on a broadsheet news article printed in April 1561, that describes a mass sighting of celestial phenomena or unidentified flying objects that was observed above Nuremberg, Germany. According to the broadsheet,



around dawn on April 14, 1561, residents of Nuremberg saw what they described as an aerial battle, followed by the appearance of a large black triangular object and a large crash outside the city. The broadsheet reports that witnesses observed hundreds of spheres, cylinders, crosses, globes, two lunar crescents, a black spear and tubular objects from which several smaller, round objects emerged and darted around the sky at dawn:

"In the morning of April 14, 1561, at daybreak, between 4 and 5 a.m., a dreadful apparition occurred on the sun, and then this was seen in Nuremberg in the city, before the gates and in the country – by many men and women. At first there appeared in the middle of the sun two blood-red semi-circular arcs, just like the moon in its last quarter. And in the sun, above and below and on both sides, the color was blood, there stood a



round ball of partly dull, partly black ferrous color. Likewise, there stood on both sides and as a torus about the sun such blood-red ones and other balls in large number, about three in a line and four in a square, also some alone. In between these globes there were visible a few blood-red crosses, between which there were blood-red strips, becoming thicker to the rear and in the front malleable like the rods of reed-grass, which were intermingled, among them two big rods, one on the right, the other to the left, and within the small and big rods there were three, also four and more globes. These all started to fight among themselves, so that the globes, which were first in the sun, flew out to the ones standing on both sides, thereafter, the globes standing outside the

sun, in the small and large rods, flew into the sun. Besides the globes flew back and forth among themselves and fought vehemently with each other for over an hour. And when the conflict in and again out of the sun was most intense, they became fatigued to such an extent that they all, as said above, fell from the sundown upon the earth 'as if they all burned' and they then wasted away on the earth with immense smoke. After all this there was something like a black spear, very long and thick, sighted; the shaft pointed to the east, the point pointed west. Whatever such signs mean, God alone knows. Although we have seen, shortly one after another, many kinds of signs on the heaven, which are sent to us by the almighty God, to bring us to repentance, we still are, unfortunately, so ungrateful that we despise such high signs and miracles of God. Or we speak of them with ridicule and discard them to the wind, in order that God may send us a frightening punishment on account of our ungratefulness. After all, the God-fearing will by no means discard these signs, but will take it to heart as a warning of their merciful Father in heaven, will mend their lives and faithfully beg God, that He may avert His wrath, including the well-deserved punishment, on us, so that we may temporarily here and perpetually there, live as his children. For it, may God grant us his help, Amen. By Hanns Glaser, letter-painter of Nurnberg."

The broadsheet gained popularity in modern culture after it was published in Carl Jung's 1958 book "Flying Saucers: A Modern Myth of Things Seen in the Skies." Jung expressed a view that the spectacle was most likely a natural phenomenon with religious and military interpretations overlying it. Nevertheless, Jung's interpretation does not satisfactorily explain the report's reference to these objects fighting one another or emerging from within larger ones, not to mention the reported crush of one of those objects outside the city. Especially when there are several incidents of a similar



nature reported in various broadsheets, like the one reported in Tübingen, Germany, on December 5, 1577, at 7:00 A.M.:

"About the sun many dark clouds appeared, such as we are wont to see during great storms: and soon afterward have come from the sun other clouds, all fiery and bloody, and others, yellow as saffron. Out of these clouds have come forth reverberations resembling large, tall and wide hats and the earth showed itself yellow and bloody and seemed to be covered with hats, tall and wide, which appeared in various colors such as red, blue, green, and most of them black. ... It is easy for everyone to think of the meaning of this miracle, which is that God wants to induce men to amend their lives and make penance. May Almighty God inspire all men to recognize Him. Amen."

Interestingly, the report describes those objects as luminous hats of various colors and ironically, is it not how a flying saucer is depicted in pop-culture today, as a luminous object in a hat-looking shape?



Another piece of evidence derives from a late 15th century French book regarding good manners, written by Jacques Legrand. Inside the book there is a colorful painting of an elegant lady in the act of spinning a wheel and right there, in the middle, there is golden orb with emitting radiance that resembles a spherical UFO, which is observed by a group of men on the nearby hill, who carry on their faces the expression of fear, while the sky is littered with radiating golden rays (UFOs?). Could in this instance Legrand wished to include in his book a mass UFO sighting he had personally observed or was he simply inspired by the regularity of the phenomenon observed in the skies of Medieval Europe or could it even be a bit both?

The possibility that the golden orb and the radiating spheres observed in the sky are aerial vehicles is implied by a report featured in the "Passport to Magonia" of Jacques Vallée. According to the report, on June 17, 1790, near Alençon, France, there was an apparition so strange and so disturbing that Police Inspector Liabeuf was instructed to make a thorough investigation and write a report, which reads as such:

"At 5 A.M. on June 12th, several farmers caught sight of an enormous globe which seemed surrounded with flames. First, they thought it was perhaps a balloon that had caught fire, but the great velocity and the whistling sound which came from that body intrigued them. The globe slowed down, made some oscillations and precipitated itself towards the top of a hill, unearthing plants along the slope. The heat which emanated from it was so intense that soon the grass and the small trees started burning. The peasants succeeded in controlling the fire which threatened to spread to the whole area. In the evening this sphere was still warm and an extraordinary thing happened, not to say an incredible thing. The witnesses were two mayors, a doctor and three other authorities who confirm my report, in addition to the dozens of peasants who were present. This sphere, which would have been large enough to contain a carriage, had not suffered from all that flight. It excited so much curiosity that people came from all parts to see it. Then all of a sudden, a kind of door opened and, there is the interesting thing, a person like us came out of it, but this person was dressed in a strange way, wearing a tight-fitting suit and, seeing all that crowd, said some words which were not understood and fled into the wood. Instinctively, the peasants stepped back, in fear, and this saved them because soon after that the sphere exploded in silence, throwing pieces everywhere,

and these pieces burned until they were reduced to powder. Researches were initiated to find the mysterious man, but he seemed to have dissolved.”

Conclusively and as the evidence suggests, the skies of Medieval Europe were haunted by vehicles and apparitions that in most cases were connected to a group of beings, believed to reside in the heavens. If those reports as it is suggested in this chapter, describe otherworldly beings and their aerial vehicles, then could they be identified with the Watchers of the Biblical corpus?

Although we may never find out, evidence that a paleocontact event has taken place in Europe can be arguably found in the continent’s ancient past, when myths and legends about the ordeals of gods and goddesses were abounded and admittedly, one of those places is the island of Ireland!

TUATHA DE DANANN, THE STAR-GODS OF IRELAND

Ireland is an island in the North Atlantic, known for its breathtaking landscapes, large standing stones, ancient abbeys and crumbling churches. One of the things that Ireland is mostly known for however, is its long Celtic heritage and its boundful tales of folkloric heroes and magical deities that are said to have inhabited its ancient shores. The most famous among them are the Tuatha De Danann, the ancient gods of Ireland before the advent of Christianity and its first inhabitants before the Irish people arrived on the island. The Tuatha were perceived by the Irish as gods due to their superior skills in the sciences, including architecture, the arts and magic. That is why they were believed to be a magical race that possessed supernatural powers, worthy of being worshipped. Their name derives from the Old Irish word “tuatha” which means “people, tribe, nation” and “de,” which according to linguists derives from “dia” and translates as “god, gods and goddess.” Interestingly in Latin “dies” means “sky - heaven” and thus, the Tuath De translates as “Tribe of Gods” or “Sky People-Tribe-Nation.” A remark also made by Charles Squire in his 1912 volume “Celtic Myths and Legends,” who wrote:



“For the children of Dôn were certainly gods of the sky. Their names are writ large in heaven.”

The reason however, they are commonly known as “Tuatha De Danann” instead of “Tuath De” is because Irish monks preferred to use the term Tuath De to refer to the Israelites, being the chosen people of God. Therefore, to avoid confusion writers began to refer to the mythical race as the Tuath De Danann. Interestingly, the reason behind the decision of the monks to ascribe the name “Danann” as a suffix to the legendary heavenly tribe of Ireland is Goddess Danu, who sometimes is referred to as their mother. Danann according to linguists is a “modernized” word for “Danu” of which “Anu,” genitive “Anann” may be an alternative form.

According to the renowned Irish bishop Cormac mac Cuilennáin, Anu is called “mother of the Irish gods,” whom Cormac describes as “mater deorum hibernensium” or “she who nursed the gods.” Thus, the Tuatha De Danann also translates as “the people of the goddess Danu.” Curiously, the formerly given meaning to Tuatha De Danann was “the men of science who were gods,” with “Danann” deriving from “dán,” the word for “knowledge.” This should not come as a surprise considering that various Irish myths narrate how the king of the Tuatha, Nuada lost an arm during a battle and the physician Dian Cecht replaced the king's arm with a working silver one. A silver hand that as the story informs was covered with flesh after a spell was recited over it, over the course of nine days and nights. Other myths say how the Tuatha owned horses that could never be found anywhere else, described as having large eyes, broad chests and run like the wind, while they exerted flame and fire. Attributes that arguably echo those of the Celestial Ones!

Astonishingly, this is not the only evidence that connects the Irish tribe of gods with the civilizing deities of the East. Based on Celtic traditions, the gods of the Tuatha de Danann were strong and giant, nothing like the small and dark native peoples of Ireland at that time. In particular, the Tuatha are described as tall with red or blonde hair, blue or green eyes and pale skin. As a civilized and cultured people who according to “Lebor Gabala Erenn” or “the Book of Invasions” (a manuscript compiled c.1150 which contains a collection of poems and prose narratives considered to be a history of Ireland and the Irish from the creation of the world to the Middle Ages) came to Ireland riding in “flying ships” (at times described as made of glass) surrounded by “dark clouds.” The book further states that the Tuatha landed on the mountains of Conmaicne Rein in Connachta, otherwise Sliabh an Iarainn, bringing darkness over the sun for three days and three nights:

*“It is God who suffered them, though He restrained them
they landed with horror, with lofty deed,
in their cloud of mighty combat of spectres,
upon a mountain of Conmaicne of Connacht.”*

Tuan mac Cairill, a legendary figure in Irish mythology also writes that:

“From them are the Tuatha Dé and Andé, whose origin the learned do not know, but that it seems likely to them that they came from heaven, on account of their intelligence and for the excellence of their knowledge.”

Additional information that states the Tuatha descended from the sky can be found in the book “Gods and Fighting Men,” authored by Irish folklorist Lady Augusta Gregory, who writes:

“It was in a mist the Tuatha de Danann, the people of the gods of Dana or as some called them, the Men of Dea, came through the air and the high air to Ireland.”

A belief that when is combined with what American author M.G. Boutet writes in her book “Celtic Astrology from the Druids to the Middle Ages,” allows for a totally different interpretation from the one currently given by scholars about the origins of the Tuatha de Danann:

“An old belief was that the souls of the Celts came from this group of stars [Pleiades]. This constellation is mainly composed of a remarkable set of six stars. The symbolism of the six stars is linked with the triple goddess Brigantia/Brigindu or Bouinda. Regardless of the name, it is in relation to the sovereign sky goddess and represents the creative forces of the universe.”

Therefore, could as the evidence suggest the Tuatha de Danann, the old gods of Ireland have descended from the Pleiades, in celestial ships on the shores of the island, who by possessing great wisdom and technology gave the impression to the “primitive” inhabitants of the majestic isle that they were interacting with true gods from the sky?

WERE ANCIENT ASTRONAUTS IN ASIA?

Next in a long line of regions examined for evidence that suggest the occurrence of a paleocontact event is Asia, one of the most fascinating continents of our planet, with an abundance of ancient sources *(as it will be gradually revealed in the following pages)* that make references to beings that descended from the stars long ago. Most of them are to be found in the ancient literature of the Indian subcontinent!

STAR BEINGS IN THE INDIAN SUB-CONTINENT

India is known for many great things, like its vibrant culture, amazing cuisine and diverse landscapes. Most importantly though, it is known for its ancient traditions that go back thousands of years ago and are still embedded in the hearts of its people. These traditions have been preserved in ancient manuscripts still revered and studied to this very day, offering a glimpse of times long gone, when the world was a much different place, full of wonder and intrigue. Especially when these texts clearly state that our planet was frequently visited by beings from the cosmos. Unlike with Hebrew and Sumerian traditions, where the description of sophisticated mechanized technology witnessed by our forefathers was made by the use of an “archaic” vocabulary, the ancient Hindu texts such as the Vedas are very specific and thorough about its nature and characteristics.

According to Venkataraman Raghavan, *(the former head of the Sanskrit Department of Indian's University of Madras)* there are living beings on other planets and some of those were visiting Earth as far back as 4,000 BC. A conclusion he arrived to after spending fifty years researching the ancient works of his ancestors and is interestingly a date that coincides with the rise of civilization in various parts of the world *(such as Sumer and Egypt)*. Dr. Raghavan contends that centuries-old documents in Sanskrit prove that aliens from outer space visited his nation:

“There is a just a mass of fascinating information about flying machines, even fantastic science fiction weapons, that can be found in translations of the Vedas, Indian epics and other ancient Sanskrit texts. In the Mahabharata, there is notion of divine lighting and ray weapons, even a kind of hypnotic weapon. And in the Ramayana, there is a description of Vimanas or flying machines that navigated at great heights with the aid of quicksilver and a great propulsive wind. These were space vehicles similar to the so-called flying saucers reported throughout the world today.”

Another authority who supports Dr. Raghavan's thesis is professor of aeronautics A. V. Krishna Murty at the Indian Institute of Science in Bangalore, who has extendely studied these texts and reported:

“It is true that the ancient Indian Vedas and other texts refer to aeronautics, spaceships, flying machines and ancient astronauts. A study of the Sanskrit texts has convinced me that ancient India did know the secret of building flying machines and that those machines were patterned after spaceships coming from other planets.”

For instance, the Samarangana Sutradhara an encyclopedic work on classical Indian architecture written by Paramara King Bhoja of Dhar ca. 1,000 – 1,055 AD, gives an actual description of the construction of a flying machine which follows:

“Strong and durable must the body of the Vimana be made, like a great flying bird of light material. Inside one must put the mercury engine with its iron heating apparatus underneath. By means of the power latent in the mercury which sets the driving whirlwind in motion, a man sitting inside may travel a great distance in the sky. The movements of the Vimana are such that it can vertically ascend, vertically descend, moves slanting forwards and backwards. With the help of the machines human beings can fly in the air and heavenly beings can come down to Earth”

Interestingly, the Sanskrit word “vimana” literally means “measuring out, traversing” or “having been measured out,” while in some Indian languages like Tamil, Malayalam, Telugu and Hindi, vimana or vimanam translates as “aircraft.” Additionally, Sir Monier Monier-Williams (*Professor of Sanskrit at Oxford University*) defined Vimana as:

“a car or a chariot of the gods, any self-moving aerial car sometimes serving as a seat or throne, sometimes self-moving and carrying its occupant through the air; other descriptions make the Vimana more like a house or palace and one kind is said to be seven stories high.”

Something that deserves to be pointed out here is that the description of a vimana given by Monier-Williams as a seat of a god eerily resembles the description of Enoch about God sitting on His throne within His radiant habitat. Could this be an additional clue about the nature of the otherworldly experiences reported by the patriarch?

In the ancient Vymanika-Shastra or “Science of Aeronautics,” a Vimana is remarkably described as:

“An apparatus which can go by its own force, from one place to place or globe to globe.”

Dr. Raghavan pointed out that Vymanika-Shastra’s revelations become even more astounding, when thirty-one parts of which the machine of a Vimana consists of are described, including a photographing mirror underneath. The text also enumerates 16 kinds of metal that are needed to construct the flying vehicle, which only three of them are known to us today, with the rest remaining untranslatable, he added. Consequently, the vimanas were apparently not fanciful flying machines taken straight out of a fairytale. Instead, the ancient accounts suggest that the construction of such machines was quite feasible and prevalent to those capable of manufacturing them, especially when it is stated that a vimana was capable of traveling from globe to globe and is paramount evidence that “UFOs” were frequently observed above the skies of ancient India and probably the rest of the world. A probability that is further supported by various ancient Hindu scriptures like the Ramayana, which describes a beautiful chariot as a shining, wonderful divine car that sped through the air. In a particular passage, there is a reference to a vimana being observed sailing in the sky like a moon. Other incredible examples of aerial ships can be found in the great Sanskrit epic of Mahabharata:

“... they again took to their city and employing their...wizardry flew up to the sky, city and all...their celestial, divinely effulgent, airborne city, which could move about at will. Now it would go underground, then hover high in the sky, go diagonally with speed, or submerge in the ocean.”

“On this sun-like, divine, wonder-working chariot [Arjuna] flew joyously upward, while becoming invisible to the mortals who walked on earth, he saw wondrous airborne chariots by the thousands.”

In the Mahabharata we also read that at Rama's behest, the magnificent chariot (*Vimana*) rose up to a mountain of cloud with a tremendous din, while another passage reads:

“Bhima flew with his Vimana on an enormous ray which was as brilliant as the sun and made a noise like the thunder of a storm.”

Another passage this time from the Sanskrit epic of Ramayana reads:

“The Puspaka car that resembles the Sun and belongs to my brother was brought by the powerful Ravan; that aerial and excellent car going everywhere at will.... that car resembling a bright cloud in the sky... and the King [Rama] got in, and the excellent car at the command of the Raghira, rose up into the higher atmosphere.”

Arguably an amounting volume of evidence that suggests the aerial vehicles described in the Hindu epics, which eerily resemble descriptions given by other cultures about the “chariots of the gods,” share many similarities with what we would call today “UFOs.” Objects that appear to have been a common sight in the skies of ancient India, compelling one to wonder who could have the know-how to operate them and what was their identity and origin!

THE OCCUPANTS OF THE VIMANAS

According to Hindu texts, the operators of the flying chariots were known as “*Vimana-vasin*” or “dweller in *vimana*” and are a class of deities who serve the “*Tirthankaras*” or the “Teaching Gods.” These deities are heavenly beings who are said to dwell in the “*Urdhva Loka*” or the Upper World (*as if space?*), which is divided into different abodes. In a sense, what the evidence suggests is that the operators of the *vimanas* were flesh and blood star-beings. An assumption that is not too far-fetched considering that the existence of life outside Earth is mentioned in many parts of Vedic Scriptures. For instance, in *Bhagavad-gita* the universal manifestation is said to have been created by Brahma and all living entities were made existent by the energy of the Supreme God (*Bahma*) through the *Prajapatis*. The latest are primordial living entities created by Lord Brahma to fill the universe with various kinds of living entities based on their specific activities and features. In other words, all living entities in different planets sustain one another in a great circle of mutual symbiosis and all have originated from one spiritual quality.

“Every thing that is any where, is produced from and subsists in space. It is always all in all things, which are contained as particles in it. Such is the pure vacuous space of the

Divine understanding, that like an ocean of light, contains these innumerable worlds, which like the countless waves of the sea, are revolving for ever in it.”

— Brahma Vaivarta Purana

The Buddhist scripture Saddharma Pundarika says that there are so many worlds beyond this one that no one should be able to imagine, weigh, count or even determine their number. Indian Spiritual leader A.C. Bhaktivedanta Swami Prabhupada, founder of ISKCON, had to say this in his commentary of Srimad Bhagavatam:

“According to Vedic understanding, the entire universe is regarded as an ocean of space. In that ocean there are innumerable planets and each planet is called a dvipa or island. The various planets are divided into fourteen lokas. As Priyavrata drove his chariot behind the sun, he created seven different types of oceans and planetary systems, known as Bhuloka.”

Srila Prabhupada further added that according to the Vedic tradition there are 400,000 species in the universe with humanlike form, many of them advanced beyond us. Detailed beyond imagination the text (*Srimad Bhagavatam*) describes three levels of planetary systems: lower - middle – higher, all home to varying species. Vedic tradition also details the atmosphere of each planetary system and their inhabitants’ qualities. Moreover, their existence and interactions with human beings as recorded in the Vedic literature, especially in the Puranas and Itihasas proves that their existence is undeniable in the Vedic civilization and philosophy. Hindu creationists (*in agreement with the wisdom of the Vedic texts*) assert that the universe may even be older than billions of years and the history of earth far older than currently conceived. A notion supported by American historian of science Ronald Numbers, who states that:

“Hindu Creationists have insisted on the antiquity of humans, who they believe appeared fully formed as long, perhaps, as trillions of years ago.”

Vedic scholar and philosopher B.G. Tilak in his book “The Arctic Home in the Vedas” wrote that the Rig Veda is not arranged in chronological order despite common belief. Nevertheless, he was utterly certain that the Rishis describe events that occurred in the remote past:

“...exploits are described in the Rig Veda as pūrvyāni or prathamāni, that is old or ancient.”

Tilak further postulated that the Rishis carried in memory their already ancient primordial traditions and invoked them by composing the Rig Veda hymns. Thus, he concluded that the ancient hymns, poets or deities mentioned in the Rig Veda must have referred to a by-gone age.

Interestingly enough and according to the Vedic teachings, Earth is situated in the middle planetary systems, which are mediocre in standards of living. Higher realms are home to beings with powerful physical forms, which possess greater intelligence, beauty and technologies than that experienced on our “middle” planet. Something which is further elaborated in the following verses from Vayu Purana:

“The stars in the form of constellations are mentioned along with the planets wherein are situated the residences of the gods who have performed meritorious acts. These Loka worlds are all realms contained within this universe - the Cosmic Golden Egg known as Hiranya-garbha.”

Part I, Chapter 1

“There are crores [one crore = 10,000,000] of constellations and as many stars too.”

“The stars occupy their own abodes. These luminaries are the abodes of pious persons.”

“The abodes are created by the Self-born Deity at the beginning of the Kalpa. They stay up to the dissolution of all living beings.”

“These are the abodes of the deities in all Manvantaras. These deities identify themselves with these abodes and stay till the final dissolution.”

Part I, Chapter 53

The medieval Bengali text Chaitanya Charitamrita describes how Chaitanya Mahaprabhu, an avatar of Krishna experienced frequent visitations from other-worldly beings. The renowned Bengali saint and author of the Bengali text, Krishna dasa Kaviraja, further elaborated that:

“People from the three worlds used to come visit Shri Chaitanya Mahaprabhu. Anyone who saw Him received the transcendental treasure of love for Krishna. The inhabitants of the seven higher planetary systems—including the demigods, the Gandharvas and the Kinnaras—and the inhabitants of the seven lower planetary systems [Patalaloka], including the demons and serpentine living entities, all visited Shri Chaitanya Mahaprabhu in the dress of human beings.”

Therefore, what can be inferred from the teachings of Hindu texts is that there are superior beings (*compared to humans*) out there in the cosmos, which have a greater control over matter and most are capable of traveling to different planets using celestial vehicles called vimanas. Vehicles which are very different from a plane or rocket, in the sense that they are not simply machines that move by burning fuel, but comfortable vehicles that are capable of moving throughout the cosmos by the use of mantras (*sacred utterances = vibrational technology?*) and the manipulation of subtle physical laws, as some texts explain. Some Hindu texts even mention that some classes of beings are so advanced that they can travel freely through the universe without the need of any technological appliance.

Therefore, the chances that a paleocontact event occurred some time in the remote past (*at least once*) as the evidence suggests are very high, if not absolute, especially when Sanskrit texts mention several exotic creatures, including ape-like humanoids that inhabited our world. For instance, the Ramayana speaks of the Vanaras, an ape-like species with human intelligence that existed millions of years ago. What is astonishing about this piece of information is that according to Hindu texts, alongside these ape-men existed modern humans. A clue that suggests Homo Sapiens Sapiens either evolved from an ape ancestor much earlier than we are taught or that we were brought/came here fully developed (*as modern humans*) and co-existed with the ape species that are now considered to be our evolutionary ancestors. An assumption that seems to be

supported by the Vedic scriptures, which maintain that humans on Earth came from demigods and great sages that reside on distant planets (*Lokas in Sanskrit*).

Interestingly, the Sanskrit word for god/s is “deva/ta” and translates as “heavenly, divine, terrestrial things of high excellence, exalted, shining ones.” A meaning that derives from the Indo-Iranian “daiv” which in turn descends from the Proto-Indo-European word “deiwo,” originally an adjective meaning “celestial” or “shining” (*an obvious allusion to the Shining Ones?*). According to historian Douglas Harper, the etymological roots of “Deva” mean “a shining one” from “div” or “to shine” and it is cognate with the Greek “dios” (*divine - Zeus*) and Latin “deus” (*god*). It is also related to “Dyeus” which scholars postulate it may originally have referred to the “heavenly shining father” and hence to “Father Sky,” the chief God of the Indo-European pantheon, continued in Sanskrit as Dyaus. Interestingly, in the Hindu texts the abode of the Devas is “Dyuloka” and translates as “heaven, shining, sky.” Thus, could the “Devas” specifically refer to the shining deities, the so-called Sons of God/Heaven that descended from the sky and meddled with human evolution and history?

THE PROGENITORS OF MANKIND FROM THE STARS

In the earliest Vedic literature, all supernatural beings are called Devas and at times Asuras. However, in post-Vedic texts, such as the Puranas and Itihasas, the Devas (*also referred to as Suras*) are depicted as benevolent and the Asuras as malevolent. Nevertheless, both factions are said to be related with one another. A relation clearly denoted through a much-studied hymn of the Rigveda which refers to the term “Devav Asura” (*Asuras who have become Devas*) and contrasts it with “Asura adevah” (*Asuras who are not Devas*). Moreover, both heavenly groups are said to be born from the same father, Prajapati (*the primordial progenitor*) and are envisioned as His sons (*attributes very reminiscent of the relation between the Watchers and the Fallen*). Additionally, in Hindu mythology they are described as sharing the same residence (*Loka*), eat together and have innate potential, knowledge and special powers. The only thing that distinguishes Asuras who become Devas from Asuras who remain Asuras is intent, action and the choices they make in their mythic lives (*a familiar concept initially introduced in the Book of Enoch and the punishment of the Fallen due to their illicit actions*).

Bearing these traditions in mind, in the Vedas there is a very intriguing passage that makes a reference to the “Pitaram.” A Sanskrit word that translates as “our ancient progenitors,” described by Seer Rishi Dīrgatamas, who composed the following verse in the Rig Veda:

*“The progenitors of mankind, beyond in the heavens,
our forefathers, ancestors far distant remote in space.”*

*“The enlightened, the ancient and alien [not from Earth],
wise, knowing, poet-seers, arrived here they say
prior to, beyond past future [our earth time],
thus [from] far beyond, in the remote constellation Capricorn [enā],
[those] who gifted with the Insight of regulated tones of utterance,
[transformed] Mind thought-idea [as √vac] Sound-Light,
whence, out of which produced the born, here in this world.”*

According to Monier Monier-Williams' Sanskrit to English Dictionary (Vol. 1, page 911-12), the "Pitaram" are the progenitors of mankind and are said to inhabit the Bhuvas region of the air and orbit the Moon as regents of the Naksatras Magha (29°Sagittarius to 9°Capricorn) and Mula (29°Leo to 9°Virgo) in the heavens above us. Interestingly, the Oxford Dictionary defines the word "progenitor" as:

"a person from whom another person, family or race is descended, an ancestor."

So, in a sense these so-called "Pitaram" are to be regarded as our progenitors, our ancestors, from whom we are descended. Progenitors who according to the Vedas are said to inhabit a specific region of the air and orbit the Moon as regents of specific Naksatras. In Hindu astrology and astronomy, a nakshatra is one of 28 (sometimes 27) sectors along the ecliptic and refers to constellations used as celestial markers in the heavens. These constellations are based on the movement of the Moon and thus, it is the reason they are also known as lunar mansions. In a sense, the Naksatras are the astronomical and astrological demarcations of the constellations as sectors, which the Moon passes through. The Ancient Sages divided the zodiac (apart from twelve signs) into 27 Nakshatras or constellations of 13.20 degrees each. As per the Hindu mythology, all the Nakshatras are the daughters of king Daksha and the Moon is married to all of them, which spends approximately one day with each of its wives. A myth that explains why each lunar month is approximately of 27 days (equal to the numbers of Nakshatras). That said and since the "Pitaram" are said to inhabit the Bhuvas region of the air and orbit the Moon as regents of the Naksatras Magha and Mula in the heavens above us, could the Vedas provide us with a set of coordinates as to where the Pitaram were stationed in the sky above the surface of the Earth during their visitation of our planet?

In Surya Siddhanta, a Sanskrit treatise in Indian astronomy reads:

"Below the moon and above the clouds revolve the Siddhas (perfected men) and the Vidyaharas (possessors of knowledge)."

According to Australian author Andrew Tomas, Indian tradition holds that the Siddhas could become very heavy at will or as light as a feather, travel through space and disappear from sight. Thus, "Siddha" is a term that is used to refer to perfected masters who have achieved a high degree of physical as well as spiritual perfection or enlightenment. Siddha may also refer to one who has attained a "siddhi" or paranormal capabilities (abilities usually ascribed to the inhabitants of high lokas and devas). In addition, references to vimanas in various Hindu texts describe them at times to be as large as a palace or a seven-story house. Interestingly, the passage from Surya Siddhanta specifically says that the Siddhas revolve in the sky below the Moon and since the Pitaram are said to have come from space and taking into consideration the references to palace-sized vimanas, could the Vedic texts describe a floating station around orbit that was observed by our ancient ancestors and was occupied by beings they identified as their progenitors?

Alternatively, could the reference to the Pitaram and their orbit around the Moon be interpreted as a clue that they actually resided on the Moon and used it as a base for their operations here on Earth?

In his 1979 book “Secrets of Our Spaceship Moon: Inside the NASA Coverup” American author Don Wilson presents a compelling number of evidence that suggest our Moon does not only harbor intelligent life *(which according to his research has done so for many thousands of years)* but it could actually be a hollowed-out spaceship sent to orbit our planet in remote antiquity as a cosmic Noah's Ark. This possibility was initially proposed in 1970 by two leading Soviet scientists, Michael Vasin and Alexander Shcherbakov of what was then the Soviet Academy of Sciences in an article that was published in “Sputnik” *(the Soviet equivalent of “Reader's Digest”)* entitled “Is the Moon the Creation of Alien Intelligence?” which has come to be known as the “artificial Moon theory.”

Despite its unsettling to many proposal, the theory has also received support by scientists and experts on the western hemisphere, among them Morris K. Jessup, a leading astronomer of the University of Michigan and ufologist, who expressed his belief that if UFOs *(who regarded as astronomical craft)* have a fixed base of any kind, that base is likely the Moon. Moreover, Jessup insisted that “intelligences” have been on the Moon at least since the early beginnings of human civilization and they probably reside in the interior of our satellite. Another individual with similar views was French science writer Jean Sendy, who in his 1973 book “The Coming of the Gods” not only expressed his belief in the existence of vast lunar underground cavities but that the Moon is the home of the ancient “gods” as well as modern-day alien astronauts. Interestingly, British astronomers Hugh Percy Wilkins and Sir Patrick Moore also expressed a similar belief although a bit reserved, in their book “The Moon” by stating:

“It is not impossible that on the Moon there may exist, or have once existed, some form of life peculiar to the Moon and totally unlike anything known on Earth.”

Another Wilkins, in particular English bishop John Wilkins, in his 1644 book “Discovery of a New World” expressed his belief that there was a world of living beings inside our Moon. A conclusion he came after studying extensively ancient Greek and Latin works for as he wrote in the introduction of his book:

“If there be a habitable world in the moon, it must follow that her orb is not solid as Aristotle supposes.”

Later in his book the English Bishop makes a reference to Xenophanes, a renowned student of Socrates, who, as he put it:

“...conceived the Moon to be a great hollow body and in the midst of the whole concavity, there should be another globe of sea and land, inhabited by men as our earth.”

Bishop Wilkins also makes a reference to the Hymn of Orpheus, the Greek poet who spoke about the existence of many mountains, cities and houses on our planet's “natural” satellite. Of the same belief were Greek philosophers Anaxagoras, Democritus and Heraclitus, who believed our Moon was inhabited by divine inhabitants. Interestingly, the English Bishop further wrote that even some great thinkers of his time held the belief that our Moon was an inhabited world. In particular, he names astronomers Kepler and Copernicus, who held the belief, as he reports, that the Moon was filled with living beings. In Kepler's case, according to Wilkins, he held it was even inhabited on the inside.

Another bright individual who lived during the 1600s and believed there was something inexplicable going on with our Moon was Galileo, who reported to have observed lights, strange obscurations, craters which came and went, moving bands of color, odd markings and “suggestions” of engineering.

Interestingly, American author George Leonard has also come to a similar conclusion a few centuries later, who after studying numerous photos taken during various Moon missions published his “Somebody Else Is On the Moon,” where he points out that anyone with a reasonably good telescope could witness on the Lunar surface buildings, mining and engineering operations.

Lastly, it should be brought to our attention once again the testimony of Ingo Swann, who not only reported that our Moon is inhabited by an advanced extraterrestrial humanoid species that he identified as our progenitors, but that it resides in the interior of the Earth’s “natural” satellite and conducts mining operations on its surface.

Bearing all these claims in mind, could the Moon have actually been the residence of the “gods” that created or seeded mankind here?

If yes, then could they still reside there monitoring our world and even be behind some of the UFO incidents reported throughout history?

Could our Moon even be a massive spaceship, a sort of Noah’s Ark set in orbit around our planet long ago as some experts suggest?

Although for the time being we can only speculate due to the secrecy surrounding the subject of extraterrestrial life in the scientific and intelligence community, the possibility of it all being true is quite thrilling!

FROM WHERE DID THE PROGENITORS COME FROM?

In her book “The Women’s Encyclopedia of Myths and Secrets,” Barbara Walker tells us that the Semitic word for “ark” derived from the Hindu “argha” and means “great ship.” This was the boat on which the Hindu progenitor Manu and his six sons sailed (*seven individuals*). Metaphorically, argha is said to symbolize “the Great Yoni,” a female-sexual vessel bearing seeds of life through the sea of chaos between destruction of one cosmos and the creation of the next. Archaeologist Marija Gimbutas referred to it as the “Ship of Renewal,” whose symbolism is retained by the maritime custom of naming ships after women and the prows that in ancient times bore the faces or forms of women and goddesses. Bearing these details in mind, Richard Allen in his book “Star Names: Their Lore and Meaning” writes that Rohini is the Hindu name for the red giant star, Alpha Tauri or Aldebaran, that marks the eye of the bull in the constellation of Taurus. The name literally denotes “a female gazelle or red cow,” American Indologist Wendy Doniger O’Flaherty explains and was applied



to the entire constellation of Taurus, not just to its leading star. Could this remark be a clue that there is a connection between the constellation of Taurus (*envisioned as a red cow*) and the Great Yoni-Ark, signifying a divine origin from that specific area in the sky?

In Hindu mythology Kamadhenu is regarded as the mother of all cows and buffaloes whose body is said to be the residence of the Devas. Interestingly the goddess is also known as Kapila or “the red one,” an epithet that arguably recalls Taurus, the constellation of Hindu astronomy envisioned as a red cow (*Reminder: To the Dogon, the*

word “mother” have the same root with the word “cow” and are associated with red, which is a feminine color associated with birth, creation and with the Nommos). According to ancient Hindu scriptures the cow goddess is regarded as a form of Shakti-Devi, the Great Mother Goddess and thus, Kamadhenu is also known as “Matrika” (*Mother Goddess*). Interestingly, it is the title of Matrika that associates Kamadhenu with a group of Seven Mother deities known as the Matrikas or “Divine Mothers.” Also known as Saptamatrika(s) (*“Seven Mothers”*), the seven motherly deities represent different aspects of Devi/Shakti which personified the seven stars of the Pleiades!

Carrying on with this line of thought, if the constellation of Taurus was conceived as an image of the Great Mother, where the gods resided on her stellar body and the Pleiades are her seven aspects, then could the traditions that refer to Goloka, Kamadhenu’s abode be a reference to the world/loka of the Devas, our progenitors in the Taurus constellation?

THE HOME-PLANET OF THE GODS

Although the traditions regarding the abode of Kamadhenu are scarce, it is well established that its name is Goloka. According to the epic of Mahabharata, Kamadhenu ruled Goloka, a realm located above the three worlds of heaven, earth and netherworld. Admittedly a description that does not provide many clues about the location of this mythic “cow-realm.” However, a quick analysis of the word “Goloka” with the assistance of the virtual Sanskrit dictionary “spokensanskrit.org,” divulges that it is a synthetic word that derives from the words “go” and “loka.” Two words that translate as such:

Go = Star

Loka = Earth or World of Human Beings

Therefore, based on the interpretation provided by spoken Sanskrit, the meaning behind Kamadhenu’s abode is:

“A world/planet (apparently similar to Earth) around a star where the gods reside in the Taurus constellation”

Interestingly, the reason the ancient Hindus used the word “Go” for star instead of the common “Surya” or “Mitra,” was most likely to denote that the world of the gods is not associated with our star (Surya = Earth’s Sun), but with a sun like star in the Taurus area of the sky. Bearing this interpretation in mind, the Hindu “argha” (*which is said to symbolize a female-sexual vessel bearing seeds of life through the sea of chaos*) acquires a more significant role in the hypothesis presented here because there is an ancient artifact that appears to support the possibility of a celestial “ark” descending from Taurus carrying the seeds of life here on Earth, as the ancient Hindu myths seem to imply!

THE “TAURUS ARGHA” THAT BROUGHT THE RACE OF MAN FROM THE STARS TO EARTH

“The Lady of the Spiked Throne” is a 5,000-year-old mysterious artifact from the Indus Valley civilization (*closely coincides with the date of 4,000 BC proposed by Venkataraman*

Raghavan as a time period where humans interacted with celestial beings) and as its name suggests, the artifact features a woman figure in a position of power seated in a spiked throne in what has been described as a bull-headed boat. Its origin and purpose though are still unclear. The artifact has been thoroughly examined by Italian archaeologist Massimo Vidale, who has made the following remarks:

- The artifact is a bull-shaped boat with a bull's head at the front with fifteen occupants on board *(could the bovine shape of the boat denote its origin?)*.
- Features remnants of red paint which are still visible in its interior *(a connection with Kamadhenu-Taurus?)*.
- The patterns on its sides depict aquatic plants that are accompanied by a wave like design *(a reference to the ark that bears the seeds of life through the sea of chaos?)*.
- The female occupants have a rather “unnatural” look *(long beak-like nose with round eyes drawn together)* when compared with the more realistic features of male ones.
- The female figurines are larger and seated on higher stools, semi-naked and are distinguished by their high foreheads and their tall, flat headdress *(denoting an emphasis to the female gender, evidence that it is indeed the female-fertility ark?)*
- The large dominating figure on the rear is seated on a throne with her feet resting on a low stool, surrounded by four male attendants. The back of the throne has seven spikes and the armrests are shaped as standing bulls *(a numerical and animal imagery that suggests a Taurid-Pleadian association)*. She shares the same features as the other females, with a disproportionately high forehead and crowned by a veil-like headgear. Lastly, the female figure is also naked, except for a plain breastplate, compelling the Italian archaeologist to speculate that she could either represent a priestess, a queen or a divinity *(an image of the great Mother-Cow Goddess Shakti-Devi?)*.

Vidale points out that there are a number of puzzling issues concerning the artifact. The most significant among them is the absence of another similarly looking relic in the whole of Indus Valley Civilization. Moreover, the hierarchical relationships among the figurines are unique and surprising. The leading role is clearly played by the female gender, while the males are depicted as subordinate attendants, the Italian explains. Due to these unique and peculiar features Vidale was left wondering what the identity of the Woman was and what did the artifact symbolize as a whole, proposing that it most likely represents a boat that carries a divinity through supernatural waters. A conclusion that as he explains was compelled to make since there are no navigable waters in the regions of Pakistan or Afghanistan.

Bearing in mind Vidale's interpretation as well as the information contained in the Hindu holy texts, the boat is very likely to be a symbolic representation of



the divine ark or Great Yoni that brought the seeds of life here on Earth from Taurus (*similar to the granary/ark story of the Dogon*) by the Devas, with an emphasis given to Shakti, the Mother Goddess. An assumption further supported by the depiction of wave like patterns, which are identified by Vidale as a reference to supernatural waters and are probably an allusion to the cosmic waters (*space*) crossed by the celestial ark. Conclusively and although Hindu traditions generally refer to life existing in the universe in various forms and shapes, the star-deities associated with the appearance of life here on Earth appear to have had a Taurid connection, supporting the idea of a Pleiadian origin for the peoples of Earth!

THE YELLOW EMPEROR OF CHINA AND THE SONS OF HEAVEN

Another fascinating Asian country rich in history, legends and traditions that date back to thousands of years ago, when god-kings ruled the world is China. Officially known as the People's Republic of China, this vast country emerged as one of the world's first civilizations in the fertile basin of the Yellow River in the North China Plain. For millennia, China's political system was based on absolute hereditary monarchies or dynasties beginning with the Xia in the 21st century BCE. Traditional histories trace the development of the Xia to the legendary Three Sovereigns and Five Emperors, two groups of mythological rulers. The former are said to have lived before the later, who have been assigned dates in a period from circa 2,852 BCE to 2,070 BCE. The Three Sovereigns, also known as the "Three August Ones," were said to be god-kings or demigods who used their abilities to improve the lives of their people and impart to them essential skills and knowledge. The Five Emperors on the other hand are portrayed as exemplary ancestral sages who possessed great moral character, who lived to a great age and ruled over a period of great peace. The most significant among them and the focus of this chapter is the Yellow Emperor, also known as the Yellow Thearch or by his Chinese name Huangdi, whose reign dates are given as 2,697 – 2,597 or 2,698 – 2,598 BCE.

To this day the Yellow Emperor remains a powerful symbol within Chinese nationalism. He is portrayed as the originator of the centralized state, a cosmic ruler and patron of esoteric arts. That is why sometimes he was also referred to as Tai Di (*"Great Emperor"*), Tian Di (*"Celestial Emperor"*) and Shang Di (*"Supreme Emperor"*). Traditionally he is credited with the introduction of wooden houses, carts, boats, clothing and writing. The Yellow Emperor is also credited for the introduction of governmental institutions, the use of coined money and how to grow the Five Grains. Other inventions credited to Huangdi include the Chinese diadem, the bow sling, early Chinese astronomy and calendar. Chinese traditions generally describe Huangdi as an extraordinary person and the initiator of Chinese culture, achievements that appear to be attributed to his divine origin!

THE EMPEROR FROM THE STARS

Huangdi in various myths and legends is said to have been the fruit of extraordinary virginal birth. According to them, on one night as Fubao (*the Emperor's mother*) was having a stroll in the countryside, a flash of yellow light from the Big Dipper struck her and became pregnant shortly after. Twenty-four months later, she delivered her son on the mount of Shou (*Longevity*) or mount Xuanyuan, destined to alter the course of Chinese history for ever. In older accounts, Huangdi is identified as a deity of light (*his name is explained in the ancient Chinese dictionary Shuowen Jiezi to derive from "guang" or "light"*) and thunder and the reason he is also identified as the thunder-god Leigong (*was he a Shining One?*). Interestingly, the hieroglyph "Di" (*emperor*) also translates as "spirit" and "deity," epithets that are also ascribed to the civilizing deities of the Middle East. According to scholar Ge Hong, author of the book "Essays on Chinese Characters," the Yellow Emperor was described as a "mysterious saint" who had the deepest knowledge

of the universe and its functions. He is also said to have transmitted sacred texts to humans and was regarded as the sole secret ruler of the earth from time immemorial.

In *Shiji* (an ancient Chinese history book), one reads that Huang Di became an immortal after he produced immortality pills in a tripod cast by him. It is said



that when the Emperor accomplished his task, a bearded yellow dragon appeared and invited him to ride on its back and fly to the heaven all the way to his star. By another version, at the end of his reign, the Yellow Emperor was said to have been immortalized into a



dragon that resembled his emblem and ascended to heaven. A myracoulous scene that is beautifully depicted on one of the oldest Chinese silk paintings in existence, where the dragon's body is interestingly given the shape of a boat, while a little egret is depicted standing at the tail of the dragon and a carp under the dragon's belly leading the way. As for the umbrella on the top middle of the silk painting, scholars explain that it denotes the owner's nobility. Perhaps a symbolic way of showing that the dragon in actuality was a celestial "boat" that was capable of "sailing" in the air?

Highly probable considering that some traditions say that Huangdi's tripod was four meters in height and was capable of taking hundreds of spirits, beasts and animals in its interior. The tripod was adorned with a dragon depicted flying in the clouds as it breathed fire, while it is said to have been capable of taking a rest or move and become light or heavy at will. The tripod was also believed to be oriented on the star from which the Emperor had arrived and could take Huangdi and his followers wherever he desired. Some traditions specifically state that the tripod originated:

"from the land where the sun is born; it covered myriads of miles in one day and one who straddled it reached the age of two thousand years."

A description that implies the incredible speed of the "dragon" somehow influenced the flow of time. Could this be evidence that the tripod was in actuality a hi-tech craft?

Could the traditions that want the tripod of the Emperor acquiring the appearance of a dragon, capable of reaching great speeds and of incredible capacity have been a misunderstood high technology demonstrated by an anti-gravity craft that resembled the shape of a tripod?

Ironically, is this not how the so-called "flying saucers" are frequently depicted in pop-culture today, with three landing gears on their bellies?

Is this perhaps an additional clue that the reason why the dragon appeared to Huang Di after he constructed the tripod was because the tripod was the means to "summon" the dragon?

In a sense, could the transformation of the tripod into a fire breathing dragon be a reference to the start up of a tripod looking craft?

Although we may never know, there is an intriguing legend that says how the ancient Chinese calendar is associated with the legendary reign of Huang Ti

and the arrival of the “Sons of Heaven” in a “fiery-tailed dragon chariot.” According to this legend, the Sons of Heaven were wise and kind beings that appeared in the Celestial Empire long before the first states emerged in the Yellow River fertile basin. Interestingly, in his book “Cry of the Phoenix” Gyeorgos C. Hatonn wrote:

“the Yellow Emperor of China, Huang-Ti, in whose reign miraculous progress was made, acknowledged liberally that this rapid development came forth from conversations held in court with his consultants- beings from the Pleiades.”

The legend says how Huangdi’s activities were aimed at helping people by offering knowledge in diverse fields essential for the rise of civilization. His assistants (*the Sons of Heaven*) are also said to have composed accurate astronomical maps for the observation of celestial bodies and constellations, as well as the first calendar (*obviously similar “gifts” with those offered by the Watchers*). Therefore, could the Chinese Sons of Heaven be the Biblical Sons of God who descended from the Pleiades and brought civilization in the fertile basin of the Yellow River?

THE PYRAMID VALLEY OF CHINA AND THE SONS OF HEAVEN

Bearing this possibility in mind, one thing that China is certainly not known for is the large number of pyramids situated to the north of the city of Xi’an, in the neighboring city of Xianyang. Stretching from east to west for about 50 kms, the valley of pyramids is believed by some experts to mirror certain stars in the sky. For instance, Chinese archaeologist Van Silin is confident that the pyramids had an astronomical purpose and represent an example of ancient people’s extraordinary competence in geometry and math on the whole.



Among the pyramid mounds of Xi’an there are two in particular that have been measured to be 35-37 and 30 meters in height, respectively. Interestingly, the two large man-made mounds are accompanied by a smaller one and when all three are observed from a high altitude, they appear to resemble the layout of the three Pyramids of Giza in Egypt. The only difference between the two groups is that the Chinese pyramidal mounds are oriented differently and are about 4.5 times smaller than the Egyptian ones. Yet researchers such as Russian Maxim Yakovenko are confident that both pyramidal groups are identically arranged and oriented at the cardinal directions, while the ratio of distances between the pyramids in Egypt and Xi’an is strikingly similar. Hence, Yokovenko concludes that the builders of the pyramids must have relied on common knowledge. This is notion also expressed by American researcher Vance Tede, who argues that the arrangement of the three Chinese pyramids is very similar with those of Giza, suggesting that they were probably constructed by ancient builders who belonged to the same civilization. However, could this really be the case?



Could the Chinese pyramids be the product of an ancient global civilization or even better, part of a unified ground plan devised by the Sons of Heaven?

The first account that referred to the existence of the Chinese pyramids was made in the early 1960s, when they were spotted by New Zealand aviator Bruce Cathie as he was flying above the area. According to some sources though, Bruce Cathie's discovery was not actually a random event. Instead, evidence suggests that the New Zealander had previously read Fred Meyer Schroder's diary and article written in 1912, an Australian who spent most of his years in China guiding caravans from the Great Wall far inland, with a particular interest in esotericism. It was due to his exceptional passion that Schroder managed to collect information that he later wrote in his diary, conveyed to him by a spiritual guru from Mongolia, named Bogdykhan. In his log, the Australian made a reference to seven large pyramids that were located near the ancient capital city of Sian Fu (*contemporary Xi'an*) who had the opportunity to observe from a close distance and reported:

"We approached them from the east and saw that it was in the northern group of three giants and the rest of the pyramids consistently decreased in size to the smallest in the south. They extended to six or eight miles across the plains, towering over cultivated land and settlements. They were under the noses of the people and were totally unknown to the western world."

Another passage in Schroder's diary reads:

"...the largest pyramid was about 300 meters in height and around 500 meters at the base."

The Australian also reported that the four sides of the pyramid were oriented accurately to the cardinal points and had colors corresponding to the cardinal directions identified as black, greenish blue, red and white. Interestingly, when Schroder asked Bogdykhan about the age of the large pyramid, the guru revealed that it was more than five thousand years old and when the Australian asked why the Mongolian believed so, Bogdykhan replied:

"In our oldest books written five thousand years ago, these are referred to as the ancient pyramids. They were built in the times of ancient emperors who said they had originated from the Sons of Heaven that had descended to the earth on their fiery metal dragons."

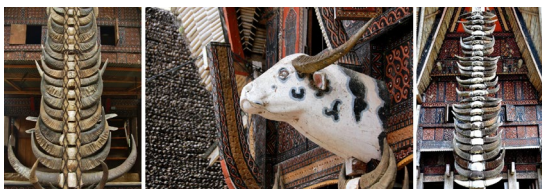
A revelation that if true and the pyramids of Xi'an or at least the largest of them were really erected at a time when then Sons of God were still around or at least their descendants (*as Schroder's account suggests*), then their connection with the Egyptian ones (*Reminder: the Shemsu Hor were also credited for building the Great Pyramid and for providing the blueprints that enabled the ancient Egyptian to construct all the rest*) and subsequently with the Watchers would not really be such a far-fetched idea!

TORAJA AND THE ANCESTORS FROM THE PLEIADES

The Toraja are an ethnic group, indigenous to a mountainous region in South Sulawesi, Indonesia, a region known in local language as “Tana Toraja” (*Land of Toraja*) and at times as “land of the Heavenly Kings.” The Toraja are a culture renowned for their elaborate funeral rites, burial sites carved into rocky cliffs, massive peaked-roof traditional houses known as “tongkonan” and for their colorful wood carvings. Ethnologists argue that the Toraja are ethnically different from the people in Sulawesi and since they possess no writing system of their own, scientists are uncertain about their origins. The only source of information available about these mysterious people is based on Buginese and Makassarese accounts. Another valuable source of information which is often omitted by the experts (*on purpose?*), however, are the traditions of the Toraja themselves, who proudly claim that their ancestors descended from the stars and arrived on Earth in starships, landing to a mountain top many generations ago (*a tradition that sounds eerily similar with that of the Tuatha de Danaan*). They further claim that their houses resemble those very starships that brought them to earth long ago. Moreover, when the Toraja are asked from which stars their ancestors descended on Earth, they unanimously declare:

“Before the dawn of human memory, our ancestors descended from the Pleiades in sky ships.”

Toraja creation myth speaks of Tamboro Langi, the founding ancestor of the tribe and son of Puang Matua, the Creator who lived in the upper world. During his lifetime, Datu Laukku, the first human being was already on earth, dwelling together with the rest of Puang Matua's creations. It is said that human alone was allowed to use a heavenly ladder to consult regularly with Puang Matua. However, Puang Matua angered by the transgression committed by one or more mortals, overturned the ladder preventing any humans from reaching the upper world again, leaving mankind to its fate (*perhaps a faint memory of a worldwide catastrophe that ceased contact with the celestials?*). The Creator in fear that humans would lose their ways decided to send someone down to earth and teach them the arts of civilization. That someone was none other than Tamboro Langi, who was sent to Earth in order to bring the “aluk” (*arts of civilization*) to the people. To the accompaniment of violent noise, thunder and lightning, the delegate of the Creator descended from heaven, through a door that opened in the sky from which a house was lowered, capable of floating between heaven and earth. This “floating house” is said to have suspended above Mount Kandora, some five



kilometers south of the town of Makale (*a description that sounds eerily similar to the one narrated by the Dogon and the Star of the Tenth Moon*).

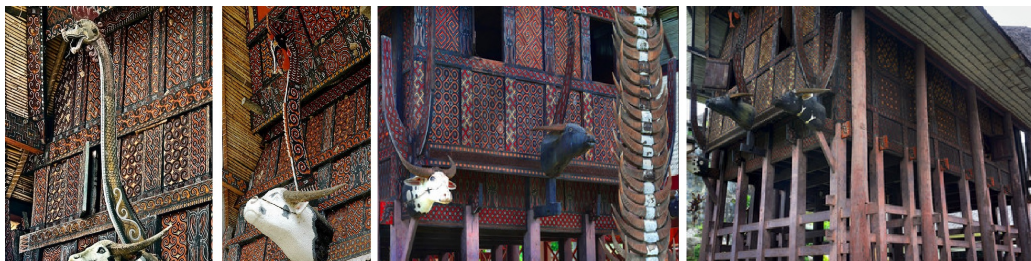
Tamboro Langi is said to have been accompanied by his trusted followers, farmers and slaves who also brought with them animals, among them buffalos. The creation myth says that the house used by Tamboro Langi was the first tongkonan (*Torajan house*) built in heaven and after the first Toraja ancestor descended to earth he imitated the “floating house” and held a large ceremony. A typical tongkonan stands high on wooden piles and is topped with a layered

split-bamboo roof, shaped in a sweeping curved arc. It is also beautifully decorated with red, black and yellow detailed wood carvings on the exterior of its walls. The Toraja houses are also decorated with images of buffalos and cockerels, where the number of buffalo horns hanged in front of a Tongkonan indicate the status and wealth of the occupant.

The most captivating segment of a Tongkonan however is the roof, with its crescent shape that is believed to resemble the arc-like forms of the ships which once brought their ancestors here. Moreover, the tongkonan are always oriented towards the north, the direction from which the Toraja ancestors came from. Interestingly, the shape of the roofs is also said to represent the horns of a buffalo. A clue that arguably suggests the shape of a Toraja house could not only represent the shape of the ancestral sky-ships but the Taurus constellation too from which they descended from!



Could this be the reason as to why many Toraja houses also feature a wooden carving of a serpent below the edifice, to make a symbolic reference to the ability of flight similar to the Chinese dragon in the story of Huangdi?



Although there is no definite proof that the Toraja recognize the same group of stars as that of the Taurus constellation, it is subtly suggested through the carved images of a “pa’tedong” or “buffalo head” (*symbol of life, fertility and prosperity*), since some of them exhibit the celestial ladder mentioned in the Toraja creation myth in between the horns of a buffalo, their most sacred animal.



Interestingly, the funeral ritual to the Toraja people is the most elaborate and expensive event, since it is believed to enable the souls of the dead to get back to the stars of their origins, the Pleiades. Essential part of the ritual is the slaughter of buffaloes, whose carcasses (*including their heads*) are usually lined up on a field waiting to assist their owner (*who at this stage is identified with a buffalo*) with the journey to the ancestral land.

Conclusive, evidence about the Pleiadian origin of the Toraja people derives from a highly intriguing Toraja ceremony featured in the “Ring of Fire: East of Krakatoa” episode of a BBC TV documentary series known by the name “The Ring of Fire: An Indonesian Odyssey.” It is a series of five documentary films, with the 3rd in line set on the East of Krakatoa, where the host visits the Toraja Land and witnesses a ceremony which although remains



unnamed, is quite eye-opening in its content. That is because the whole ritual appears to take place around a bamboo tower which according to the Toraja is a stairway to the stars. The host explains that the priests of the village climb up on top of the tower chanting the history of the clan, starting from the arrival of their ancestors from the Pleiades. At the same time the performers below cheerfully walk around the bamboo structure as they carry two bovine-looking litters occupied with young virgins that are said to represent celestial nymphs. A symbolic reference perhaps to the arks that descended from Taurus carrying the seeds of life?



As the ceremony draws near to conclusion, the elders of the village lead their families around the tower keeping everyone in line by holding a *sarita* textile (a long rectangular textile, decorated with designs often depicting small crosses, buffalos, concentric circles and a large star-looking motif), which according to the Toraja, the symbols illustrated on it link them back generations to the stars of their origins.



Consequently, it becomes apparent that the purpose of the ceremony is to reenact the descent of the Toraja ancestors from the stars of the Pleiades in Taurus, onboard their crescent-looking sky-ships generations ago. A ceremony conducted by a tribe that is a living proof the idea of paleocontact is not a fringe theory but instead a living memory!

WERE ANCIENT ASTRONAUTS IN OCEANIA?

DREAMTIME AND THE PLEIADES

Australia or officially the Commonwealth of Australia is a vast country situated in the geographical region of Oceania. It comprises the smallest of the seven traditional continents of our planet, along with the islands of Tasmania and New Guinea. Australia is a mega diverse country with a wide variety of landscapes, such as deserts in its center, tropical rainforests in the north-east and mountain ranges in the south-east. It also happens to be home to the oldest surviving culture on Earth, with the earliest human presence estimated to have begun around 65,000 to 70,000 years ago, with the migration of people by land bridges and short sea-crossings from what is now Southeast Asia. These first groups of people that reached the continent's shores were the ancestors of modern Indigenous Australians, who happen to be the only Indigenous population on the planet that have maintained a single kind of adaptation hunting and gathering into modern times.

The worldview of Aboriginal Australians is centered on “Alcheringa” or the “Dreamtime.” A complex and comprehensive concept of a “time out of time,” embodying the past, present and future as well as virtually every aspect of life. Aboriginal traditions say that initially the land was once not in existence like it is today but was utterly empty. It was during the Dreamtime when the land, mountains, hills, rivers, plants, life forms both animal and human and the sky above them were formed by the actions of mysterious and supernatural spirits that came from the heaven. In some versions, these spirits are known as Wandjina, which are strangely depicted with big black eyes, no mouth and lines or blocks of color and with lighting coming out of their transparent looking helmets *(perhaps an allusion to their shining appearance?)*. Two explanations have been given for



their bizarre artistic depictions. The first is that they are so powerful that the ability of speech is not required and if they had mouths, the rain would never cease. According to Australian researchers Steven and Evan Strong, many Aboriginal legends also refer to the bodies of Wandjina as being covered with crystals or some other shiny material, hence their reference as the “Shining Ones.” Aboriginal legends also narrate how the Wandjina descended from the Milky Way during the Dreamtime and embarked on journeys across the world, creating life wherever they went. Then the Wandjina looked upon the inhabitants and realized the enormity of the task at hand and returned home to bring more Wandjinas. Along with the aid of the Dreamtime snake, the Wandjina descended and spent their Dreamtime creating, teaching and being gods to the Aboriginals whom they created. The Wandjina are also said to have brought the law, culture and language to the Aboriginals. To the Mowanjurn people of Western Australia, the odd-looking and elongated figures of the Gyorn Gyorn art site *(dated to be 20,000 years old)* depict their long-ago ancestors interacting

with the Wandjina. Astonishingly, Aboriginal Australians claim they can still communicate with these beings when entering a dream-state!



Despite their status as “great benefactors,” there are also some stories that say how the Wandjina set examples of disruptive behavior, seducing others' wives and quarreling among them. In some other stories the Wandjina round up the Aborigines and slaughtered them with lightning and flood because two Aboriginal boys had offended them by torturing an owl, their sacred bird. Stories and attributes that sound eerily similar to the Biblical story of the Watchers and their counterparts in the cultures investigated thus far and perhaps evidence that the Sons of Heaven were present in Aboriginal Australia too?

Possibly if legends of the Dreamtime Snake that assisted the Wandjina during the creation of the world are brought to our attention. That is because in some stories the mythical reptile is also known as the Rainbow Serpent, which is said



to have a female, humanoid, personification known as “Yingarna,” a deity responsible for seeding humanity across the landscape. Legends say how she arrived on the eastern shores of the continent carrying many string bags with her, each containing many children and yam seeds. Wherever Yingarna traveled, she seeded human populations and provided to each newly created group a bag that contained their culture and language. Before

moving onwards, Yingarna would also teach the newly founded communities how to farm yams. Interestingly, depictions of Yingarna illustrate her carrying a set of bags that eerily resemble the banduddu of the Apkallu, the sacred container of the seeds of life. Evidence that definitely suggests a connection with the civilizing star deities of the Middle East!

In Aboriginal society the wisdom keepers of the Dreamtime stories are the traditional healers, highly respected men and women, who are initiated into the sacred traditions of the tribe. Some stories are exclusively secret-sacred property of initiated men and others secret-sacred property of women. Some of those stories, notably the ones focusing on the Pleiades are property of the women, since the Pleiades are often interchangeably described as birds and a group of women, like the seven emu women who are chased by dingo men (*Reminder: There is a consensus among ancient tribes and civilizations to associate the female gender with the Pleiades due to the importance those stars played in the creation of the world and humans*). Interestingly,

the Dreaming story of the Pleiades or the Seven Sisters is one of the most widely distributed ancient stories amongst Aboriginal Australia, where the “young girls” are believed to have come to Earth from the celestial sphere during the Dreamtime. A related work to the connection between the Pleiades, birds and women’s business in Aboriginal society is that of Barbara Hand Clow, who writes that an elemental component of young Aboriginal women’s initiation is the birdsong, where during the initiation the birds act as a reminder of the Great Mother in her aspect as the Bird Goddess and also of our celestial origins. Hand Clow additionally mentions that one of her Aboriginal contacts conveyed to her how human beings were once taught to speak by the bird people in the Dreamtime, identifying the Seven Sisters as our “Pleiadian bird teachers.” Evidence that suggests Yingarna is an image of the Great “Pleiadian” Mother who seeded with life our world during the Dreamtime!

An assumption supported by Gerry, a Koori elder of the New South Wales region who conveyed to Evan Strong that the Aboriginal people of Australia came from the Pleiades. The gods and sky-heroes of the Dreamtime originated in the Pleiades, he added. Strong writes that this belief is the reason the Seven Sisters dreaming story of the arrival of beings from the Pleiades (*in some versions it was the seven stars that descended on Earth in person*) is the only account that spans the country and it belongs to every tribe. Additional evidence that the Shining Ones of Australia descended from the Pleiades might be found on the Northern part of the continent, at the rock art sites of Wardaman Country, a region also known as the Land of the “Lightning People” (*a coincidence?*). According to the elders, in the area most of the rock art is related to events that occurred during the Dreamtime, when the world was formed. Interestingly, one of those rock paintings illustrates what appear to be the Seven Sisters (*seven ochre-colored figures*), surrounded by white dots (*perhaps stars?*) and two large radiating figures or faces that probably depict of the Aboriginal Shining Ones.



Another intriguing example of Aboriginal art can be found at the Carnarvon Gorge in Carnarvon National Park in the semi-arid heart of Central Queensland, which scholars speculate it probably features memorials, signs from or appeals to totemic ancestors or even records of Dreaming stories. Curiously, on the top section of the rock painting there is a depiction of two “oblong-looking” objects, with a large concentration of human imprints below them that arguably look as if they wave at them. Could this be evidence that the rock painting at Carnarvon Gorge depicts a visitation by those “totemic” ancestors during the Dreamtime epoch, who were warmly welcomed by their creations?

THE UFO GLYPHS AND THE “REFUGES” FROM THE STARS?

A controversial story with some serious implications for the idea of paleocontact in Australia made headlines a few years back, when a group of peculiar Egyptian-looking petroglyphs was found in the locality of Kariong, in the Central Coast region of New South Wales, west of Gosford. There as the story developed, on two sandstone walls in a crevice located on a privately owned land of wilderness, a group of approximately 300 Egyptian hieroglyphs were reported to exist in an area known for its Aboriginal petroglyphs. This collection of petroglyphs was first brought to public attention in the late 70s and has ever since evolved into a kind of Mecca for spiritualists, Aboriginals, New Age thinkers and even UFO enthusiasts. A major proponent of the legitimacy of the Egyptian glyphs is the Australian author Steven Strong who claims to have come in contact with the indigenous people of the area who have confirmed to him their authenticity. The engravings were first properly translated by Ray Johnson, who claimed to be proto-Egyptian and accepted as genuine by the General Director of Cairo Museum, Dr. Dia' Mahmoud Abou-Ghazi. The glyphs were also examined by the expert in hieroglyphics Mohamed Ibrahim and Khemit School Co-Director Yousef Abdel Hakim Awyan who concluded that the glyphs are not only genuine but the scribes who made them accurately used several ancient hieroglyphs and “grammatical” variations which, crucially, were not even documented in Egyptian hieroglyphic texts until 2012, disproving all long-standing “hoax” theories.

According to the experts who examined the glyphs, they detail an account of a shipwreck that stranded two princely sons of the 4th Dynasty Pharaoh Khufu, Nefer-Djeseb and Nefer-Ti-Ru, who made note of being stranded with no chances of returning back to their homeland. However, based on Strong's interpretation the glyphs feature two narratives. The more recent account details the arrival and tragedies associated with the two sons of the Pharaoh which comprises only 44% of the inscriptions, while the remaining text is made up of unfamiliar symbols. A hypothesis supported by one of Strong's indigenous



contacts, in particular a Darkinjung Elder named “Aunty’ Beve” and a respected Dhungutti Elder named “Uncle” Reuben Kelly who claim to narrate the events of a spaceship's arrival on our planet which turned into a crystal as soon as it hit our atmosphere. Based on these traditions, Strong focuses on some peculiar looking repeated glyphs who claims to depict UFOs that carry nine, seven, five and three legs and all are of differing shapes and sizes. The Australian author believes that the

translation of that particular line, which contains those UFO glyphs, reads as “Oh holy Shining Ones” and is a reference to our ancestors from the Pleiades. Some of those “UFO glyphs” as Strong remarks seem to be in distress, depicted upside down and apparently plummeting towards the earth, while others are more stable. The reason behind this bizarre artistic expression as Strong informs, is revealed by Aunty Beve, who spoke of “star beings” and their ship that crashed in the waters of Bambara long ago. Surely *(as Strong remarks)*, it is of no coincidence that the larger “UFO engraving” actually overlooks these

sheltered waters and is less than 100 meters from the shore. Another major proponent about the reality of the “UFO glyphs” and the testimony of Auntie Beye is Valery Burrows, an Australian channeler who in her book “Alcheringa,” narrates the events of a Pleiadean Mothership that arrived on our planet thousands of years ago as part of a peacekeeping mission that ended up in a horrible disaster, with the few survivors finding shelter on our world. It is for this reason the UFO glyphs are upside down and in distress, because the smaller ones represent the craft that managed to eject from the larger craft (*mothership*) before it exploded and crushed on our world, Burrows explains.

Although we might never know if the story of the Kariong UFO glyphs is true, according to various dreamtime stories one thing is certain, the Pleiadian sky-heroes did bring life and knowledge to Australia thousands of years ago!

PLEIADES, ANCESTORS AND THE POLYNESIAN TRIANGLE

If on a Cartesian projection map of the world, one was to draw straight lines that connected Hawai'i, New Zealand and Easter Island, the resulting triangle would enclose most of the thousands of islands called Polynesia. According to the observations made by anthropologists and early explorers, despite the large expanses of water that separate each island group within the so-called Polynesian Triangle, the people who inhabit this island region appear to share similar physical characteristics, customs and language. For instance, in 1774 Captain James Cook wrote the following upon his arrival at Easter Island:

"It is extraordinary that the same Nation should have spread themselves over all the isles in the vast Ocean from New Zealand to this Island which is almost a fourth part of the circumference of the Globe."

The prevailing theory is that the ancestors of the Polynesians probably originated in Southeast Asia, who later crossed first to the Philippines and then moved eastward through the thousands of islands in Micronesia (*the Carolines, Marshall and Gilbert Islands*) and in Melanesia (*New Guinea, the Solomons and Fiji*). The first Polynesian migrants are believed to have initially arrived in Tonga and Samoa (*the westernmost islands of Polynesia*) not long before 1,000 BC and gradually spread throughout the rest of the triangle, finally reaching Easter Island, Hawai'i and New Zealand a few hundred years AD and over a thousand years before any contact with Western explorers occurred. Many now believe that following the colonization of the major island groups like the Hawai'ian and Society Islands, inter-island voyages of many hundreds, even thousands of kilometers were made in large sailing vessels, an endeavor that certainly compelled the celestial and ocean-swell navigation to develop into a high art.

The observation of astronomical phenomena, however, was not limited to navigation but also served a far more important function that was carried out by powerful astronomer priests. That function was the establishment of a cycle of yearly activities, where the heliacal and cosmic rising and setting of specific stars and asterisms determined when to plant and harvest different cultigens, when the deep-sea fishing season started and ended and when to carry out their many religious and social activities. Polynesian people had names for celestial phenomena such as comets and meteorites as well as for the sun, the moon, some planets and several greater and lesser stars, all of which were used individually or in combination to calculate time or for reckoning when out in the open ocean. Many of the Polynesian gods were associated with celestial objects, principally the sun and the moon, while some of the more prominent constellations or star groups were often believed to be where the gods dwelled. One of the most important in all the islands was the Pleiades, known universally in Polynesia as Matariki.

Matariki is a shortened version of "Nga mata o te ariki o Tawhirimatea" or "the eyes of the god Tawhirimatea." Tradition says that the large central star is an old woman, Matariki and the lesser stars are her six daughters, who came down to Earth from the heavens, leaving "Poutini" (*an unidentified star*) on high. The appearance of the star cluster in the morning sky before dawn was one of the ways that Polynesian priests knew that the Sun was nearing the solstice. English missionary and author William Ellis wrote about the calendrical

systems of Tonga and the Society Islands that they were based on the visibility of the Pleiades. A similar report was made by Hawaiian historian David Malo who related the Hawaiian calendar to the Seven Sisters. According to American astronomer Maud Worcester Makemson, on many of the Polynesian islands the New Year began after the first new moon, when the Pleiades was first seen in the dawn sky. Traditionally, it was a time for remembering the dead, celebrating new life and planting new crops. Polynesian traditions say that in times of old, the sighting of Matariki was greeted with expressions of grief for those who had died since its last appearance. It was also believed that the Pleiadian stars housed the souls of those departed. Evidence that suggests the Polynesian ancestral land was to be found in the Pleiades?

Maori elder Rangihuna Pire, in his 70s, remembered how as a child he was taken by his grandparents in midwinter to watch for Matariki at Kaupokonui, South Taranaki:

“The old people might wait up several nights before the stars rose. They would make a small hangi, When they saw the stars, they would weep and tell Matariki the names of those who had gone since the stars set, and then the oven would be uncovered so the scent of the food would rise and strengthen the stars, for they were weak and cold.”

HAVAI’I, LAND OF THE ANCESTORS

In Polynesian traditions “Havai’i” (*also known as Havaiki and Hiva*) is the name of an ancestral homeland to the west where the spirit travels after the death of a person. American ethnologist Dr. E.S. Craighill Handy believed that ancient chants and traditions of Hiva indicate that formerly there was a conception of Havai’i as a land or region where men and gods lived in ancient times. As a matter of fact, scholars say that there is no real contradiction in Havaiki being both the ancestral homeland (*that is, the dwelling place of the ancestors*) and the underworld, which is also the dwelling place of ancestors and the spirits. Could this be the reason why the Spanish were not met with any degree of hostility but with much excitement and offerings by the islanders because they believed that they were making offerings and honors to the “gods-ancestors”?

According to traditions, all Polynesians believed during the Matariki Festival certain “gods” descended from “Ao” or “sky-worlds” and mingled with ordinary people. Interestingly, after sailing around the island and exploring its northern and eastern sides, Captain Cook eventually landed at Kealahou Bay, Hawaii, in 1779. When Cook arrived at Kealahou, the islanders identified him with Lono, a Polynesian god who had gone away with the promise to return to them one day in the future. Scholars postulate that the reason why the Hawaiians may have misidentified Cook for Lono, was the coincidental arrival of the British explorer during the Makahiki festival (*New Year Festival*), a time when the god Lono symbolically returned from his travels and as American ethnologist Edward Smith Craighill Handy wrote:

“The Makahiki festival in honor of Lono commenced with the first rising of the constellation of the Pleiades over the horizon at sunset in the month called Ikuwa.”

Therefore, could the arrival of Cook on the island had been interpreted by the Hawaiians as a visitation of Lono from the land of the ancestors in the Pleiades?

Most likely so because as astronomer Maud Makemson related in her account of Polynesian astronomy, the Pukapukan Islanders in the northern Cook Islands see themselves as the descendants of the Pleiades and refer to their people as “Te Manu Mataliki” or “the Birds of the Pleiades” and is a notion that was commonly shared among Polynesian people. For instance, Russian researcher Sergei Rjabchikov in his research study “The Ancient Astronomy of Easter Island: Aldebaran and the Pleiades” comments on a text inscribed on the Tahua tablet from Easter Island that describes the murder of king Aringa. According to the tablet, the king was murdered near the ceremonial platform of “Ahu Hoonu,” whose soul was believed to have traveled from that very spot (*the ceremonial platform*) to the ancestral distant land called Hiva. Interestingly, Rjabchikov also informs that the seven large Moai statues installed on the platform of Ahu Hoonu are believed to be dedicated and to represent the stars of the Pleiades, evidence that arguably denotes the location of the land of Hiva in Polynesian lore. Moreover, the local name of the Moai statues is “Aringa Ora,” a Rapa Nui name that translates as “living face of ancestors,” confirming the obvious!

WERE ANCIENT ASTRONAUTS IN MESO-AMERICA?

Mesoamerica is arguably a large region with diverse terrains ranging from deserts to the north, to dense jungles in the south and sandy beaches on the east and west of its landmass watered by the Atlantic and Pacific oceans respectively. Mesoamerica also happens to be home to some of the greatest and most mysterious civilizations in human history. Among them are the Mayas who thrived in the rain forests of the Yucatan Peninsula of Mexico, Belize,



Honduras and Guatemala and is a civilization admired for its highly developed writing, the so-called Maya script as well as for its art, architecture, mathematics, calendar and astronomical system, with the Pleiades being of primary importance. According to Bishop Diego de Landa, the principal calendar stars of the Yucatec Maya were the Pleiades and Gemini, described respectively as the “rattlesnake’s rattle”

(tz’ab) and the “turtle stars” (acek). The later Aztec culture envisioned the fabled star cluster in a similar manner. Evidence derives from the image above, which is extracted from an Aztec codex that depicts the Pleiades (*known to the Aztecs as “Tianquiztli” or the “gathering place”*) as a rattlesnake’s rattle attached on the top of Huitzilopochtli’s shield (*the national god of the Aztecs*), where seven eagle’s feathers (*a number associated with the seven stars*) ornament its rounded surface in a formation that has been identified by scholars as an artistic depiction of the Pleiades (*a good example is the Nebra Sky Disk created in the first millennium BCE*). To the Quiche Maya on the other hand, the Pleiades were known as “handful” (*motz*) because they perceived the star cluster as a handful of maize kernels. Interestingly, the Mayas saw a striking resemblance between the human head and an ear of corn and thus, the maize ears were known as “little skulls.” For this reason, Maya nobility elongated the heads of their babies by binding them between carved pieces of wood and arranged their hair in such a way to resemble corn tassels (*could this be the only reason behind their bizarre custom?*).

The famous Mayan Calendar Tzolkin was based on the cycle of the Pleiades and the Precession of the Equinoxes. The Pleiades were also associated with a 52-year cycle. According to reports made by various chroniclers, every 52-years a celebration in Mesoamerica was timed to when the fabled star cluster was directly overhead at midnight, commencing the beginning of a New Cycle. For the Aztecs this special religious ceremony was known as the Dance of the New Fire (*or Ceremony of the New Fire*) and was performed to ensure the ancient Americans that the world would not come to an end. This special ceremony also signified the rebirth of the sun because sometimes not only is the Pleiades in its zenith over Mesoamerica, but this alignment also comes into a full conjunction with the sun. As Mexican researcher Jose Diaz Bolio explains, at the pyramid of El Castillo we find a perfectly integrated symbolism that points us to an astronomical event that will not be visible to the naked eye



and that is the conjunction of the sun with the Pleiades in the zenith. This Pleiades-sun alignment as some scholars propose may have a direct connection with Kukulkan, the feathered serpent that came to bring a greater wisdom to the planet. Interestingly, the Mayans constructed in the area of Chichen Itza the pyramid of El Castillo *(or of Kukulkan)* in such a way so that the Sun would cast a snake-like shadow on the side of the north stairway of the pyramid during the spring equinox.

American author John Major Jenkins suggested that these stars not only signaled the date of the most important event in the Maya calendar *(that of the New Fire ceremony that was held once every fifty- two years)* but, as he argues in his book “Maya Cosmo-genesis 2012,” their conjunction with the Sun’s passage in the zenith heralds the fabled return of the plumed Serpent God Kukulkan at the end date of the Mayan Calendar.

Mayan elder Don Alejandro Peres in “The Mystery of the Crystal Skulls,” a book authored by Chris Morton and Ceri Louise Thomas, claims that long ago four celestial beings from the Pleiades collectively known as “Mia” brought with them a number of crystal skulls to assist humanity with its spiritual growth. He also maintains that there were not thirteen crystal skulls as it is commonly believed but fifty-two in all. Remarkably, this number reflects the exact number of years of the New Fire ritual that was marked by the Pleiades stars. Moreover, the aforementioned authors inform that a numerological interpretation reveals an interesting picture when the numerals are added together. For instance, 52 equals 5 plus 2, which equals 7, a number that stands for the seven stars of the Pleiades, as they explain and is evidence that the New Fire ceremony was possibly associated with a visitation event from the stars!

American author Dennis J. Foley in his book “The Fifth Age of the Tree Life 'Project', 30 B.C. to 750 A.D.” writes that discoveries in the Mayan city of Tikal indicate that the plaza of the seven temples replicates the Pleiades star formation. Furthermore, Foley writes that the most ancient, recorded Mayan God figure “Bolon Yokte K’uh,” was thought by the Mayans to have come from one of the stars in the Pleiades complex. It is extremely important to note here that Bolon Yokte was not always seen as one deity but sometimes as a collective of nine deities working together *(could they be the star civilizing deities of the Old World?)*.

Interestingly, Belgian author Philip Coppens in his book “2012, SCIENCE OR FICTION?” also wrote that Bolon Yokte K’uh is not a single deity but a group of nine gods that will descend or return to earth during troubled times. “The Nine” are mentioned in an inscription on Monument 6 of the Mayan site of Tortuguero, in the Mexican state of Tabasco, Coppens adds. Various translations or partial translations of the inscription exist with the most common one being the following:

“At the next creation, the Bolon Yokte K’uh [Nine Support Gods] will return.”

The only issue with the passage on Monument 6 is that the actual word “return,” sometimes translates as “descent” and unfortunately since the word is not intact on the Monument, at the moment we can only speculate if the Bolon Yokte K’uh are expected to return or descend. Nevertheless, the Nine Mayan deities were believed to reside in the Underworld and were generally described as gods of conflict, warfare and thus, were linked with dangerous transitional

times. Interestingly, the sacred text that recounts the mythology and history of the K'iche' Mayans, Popol Vuh states:

"Men came from the stars, knowing everything, and they examined the four corners of the sky and the Earth's round surface."

The Chilam Balaam Mayan manuscripts written in Yucatec Maya with Spanish characters during the 17th and 18th centuries, more explicitly state:

"Beings descended from the sky in flying vessels...white men in flying rings, who can touch the sky."

Remarkably this is not the only peculiar reference found in the Chilam Balam. As a matter of fact, there is a prophecy or perhaps two prophecies that are extremely similar and thus, both are referenced here for comparison:

"K'atun 4 Ahau . . .The katun is established at Chichen Itzá. The settlement of the Itzá shall take place. The quetzal shall come, the green bird shall come. Ah Kantenal shall come. Blood-vomit shall come. Kukulcan shall come with them for the second time. the word of God."

"The k'atun is established at Uuc-yab-nal in K'atun 4 Ahau. At the mouth of the well, Uuc-yab-nal, it is established ... It shall dawn in the south. The face of is covered; his face is dead. There is mourning for water; there is mourning for bread. His mat and his throne shall face the west. Blood-vomit is the charge. At that time his loincloth and his mantle shall be white. Unattainable shall be the bread of the katun. The quetzal shall come; the green bird shall come. The kax tree shall come; the bird shall come. The tapir shall come. The tribute shall be hidden at the mouth of the well."

A k'atun is a unit of time in the Maya calendar equal to 20 tuns or 7200 days and is equivalent to 19.713 tropical years and it is the second digit on the normal Maya long count date. The reference to "Katun 4 Ahau" according to some alternative authors began in 1993 and ended in December 2012. However, since nothing major occurred during that year (*perhaps due to an error in the calculations made by the experts?*), the prophecy most likely refers to an event which is expected to occur sometime in the future. Moreover, in the first version of the prophecy there is a reference to Chichen Itza as the place where the Katun is established and is expected to be the place where several important symbolic animals as well as gods will arrive on the site. Evidence that the prophecies refer to the descent of the Bolon Yokte K'uh from the sky?

Archaeologists explain that since the Chilam Balaam manuscripts are not ancient themselves, it is quite possible that some of the details contained in them may be tainted. However, it has been verified that some of the material in these books originates in pre-conquest sources. Bearing this detail in mind, the following prophesy is mentioned in the Chilam Balaam texts and according to some researchers it was the source behind the whole 2012 doomsday "prophecy" movement. Although the end of the world did not take place during the "prophesized" year to the disappointment of those who spread the claims, the prophecy's content is still valuable since it obviously provides much more detail on the expected events that will herald the end of the current world era, more so than did the inscription on monument 6 at Tortuguero:

“When the original thirteen baktuns were created, a war was waged which caused the country to cease to exist...The Nine shall arise in sorrow, alas...And when over the dark sea I shall be lifted up in a chalice of fire, to that generation there will come the day of withered fruit. There will be rain. The face of the sun shall be extinguished because of the great tempest. Then finally the ornaments will descend in heaps. There will be good gifts for one and all, as well as lands, from the Great Spirit, wherever they shall settle down...Presently Baktun 13 shall come sailing, figuratively speaking, bringing the ornaments of which I have spoken from your ancestors. Then the god will come to visit his little ones. Perhaps “After Death” will be the subject of his discourse ... in the final days of misfortune, in the final days of tying up the bundle of the thirteen baktuns on 4 Ahau, then the end of the world shall come and the katun of our fathers will ascend on high...These valleys of the earth shall come to an end. For those katuns there shall be no priests, and no one who believes his government without having doubts... I recount to you the words of the true gods when they shall come.”

Interestingly, the first thing we are told in the text is that at the beginning of the original 13 Baktun cycle (*A baktun is 20 katun cycles of the ancient Maya Long Count Calendar and contains 144,000 days, which equal to 394.26 tropical years*) there was a great war that caused an entire country to cease to exist. Although the prophecy does not clarify if this country was the Yucatan peninsula or has a more general meaning (*perhaps the whole world?*) it apparently refers to a huge conflict that has inflicted a large part of land. The Chilam Balaam “prophecy” narrates how the Nine Gods will return, echoing Monument 6’s revelation of the return of the nine-aspect deity Bolon Yokte K’uh, who will rise in sorrow, suggesting they are not happy with how things on earth are going (*a clue that reveals their identity as that of the Watchers?*) and is perhaps the reason of their return.

Arguably the most intriguing part of the prophecy is the phrase “I shall be lifted up in a chalice of fire,” because it makes one wonder what could the Maya prophet really have witnessed that he described as a chalice of fire capable of taking a man up and flying him across the oceans. Could it have been a crude description of a flying machine that the Maya prophet envisioned himself or someone in his vision using in a future date?

In the following line the prophecy reveals that “to that generation will come the day of withered fruit.” Could this be a reference to some form of widespread disease and thus a potential famine situation?

The subsequent short phrase “there will be rain” is unlikely to be mentioned here if it was just a typical downpour. Moreover, this rain is said to be followed by a great tempest of some unspecified cause that will blot out the sun. Could this be a distorted reference to a nuclear explosion?

Although at the moment we can only speculate as to what sort of calamities the prophesy describes or if they are all expected to occur simultaneously, the text seems to indicate all the events happen before the actual ending of the Long Count Cycle, curiously followed by a positive outcome, with gifts arriving by a group of beings from above. Could this be a reference to a visitation event from the stars?

Interestingly, these gifts are attributed to the ancestors and thus, an additional clue that the descending deities will turn out to be our ancestors from the stars?

It is at the culmination point of the prophecy that the “Great Spirit” arrives to “visit his little ones,” an expression which suggests an existing link of parental association between this Great Spirit and human beings. Could this possibly be

a reference to the creator deity of the Maya, Kukulcan who was also known as the 9-Wind amongst the Mixtec people of Oaxaca?

Curiously, Bolon Yokte is described as both nine and one, an attribute that resembles the Biblical traditions that refer to the Elohim in its singular and plural form, as well as the prophesy in the Book of Revelation and the descent of the Son of Man and of the New Jerusalem from the heavens. Evidence that suggests the Maya prophecies also describe the same world-changing event where mankind will reunite with its star-ancestors?

Although at the moment we can only speculate, evidence suggests that the Great Spirit the prophecy refers to is most likely Kukulcan, the great wisdom teacher who brought knowledge to the Maya peoples. A civilizing god who was expected to come once again by the ancient Maya at the end of a Great Cycle, bringing a resurgence of the ancient Mayan culture. If this interpretation of the ancient prophecy turns out to be true, then could Kukulcan be expected to descend from the Pleiades?

THE GREAT CIVILIZING GOD FROM THE STARS

Kukulcan was the Feathered Serpent divinity of the Popol Vuh, who was believed to have created humanity and gifted it with the arts of civilization. In some myths he is said to have made humans with the help of the god Tepeu, where both were considered to be the mythical ancestors of the K'iche Maya nobility by direct male line.

According to the creation myth of Popol Vuh, in the beginning Kukulcan was afloat in the primordial sea with Tepeu, wrapped in quetzal feathers. Nothing yet existed, only the sea at rest under the sky. Soon Kukulcan and Tepeu discussed the creation of man and it was decided between them to raise the earth and create mankind. The gods spoke the word "Earth" and the earth was formed as if from a mist. They then called forth the mountains from the water and the mountains rose at their command. Forests of pine and cypress then sprung up among the newly formed mountains and valleys. Kukulcan was pleased with their collaborative creation of the earth and thanked the other gods that were present. Then the gods created animals such as the deer, the birds, pumas, jaguars and different types of snakes and instructed each animal where it should live. After they accomplished their task, the Gods commanded the animals to give them praise and worship them. However, the animals could not speak and simply squawked, chattered and roared in their own manner. This behavior exhibited by the animals made Kukulcan to realize that their first attempt at the creation of beings was a failure, since they could not give them praise and so they condemned the animals to live in the forests and ravines and to let their flesh be eaten by the ones who will keep the days of the gods and show them praise.

These events were followed by the creation of the first man made by mud. However, in this form man could neither move nor speak and quickly dissolved into nothingness. Later, they created men of sculpted wood, which Huracan destroyed as the wooden manikins were imperfect, emotionless and showed no praise to the gods. The survivors were then transformed into monkeys and sentenced to live in the wild. Kukulcan and Tepeu were finally successful in their creation by constructing men out of maize, whose sight was far and they understood all.

As the creation myth of the Mayas reveals, it was out of maize that the gods created man, signifying the importance of the Maize God as the original progenitor of all Maya civilization (*who is none other than Kukulkan*). In Maya artwork the



Maize God is curiously depicted with an aristocratic sloping forehead, long elegant nose and almond shaped eyes. Though the Maya might have had features somewhat similar to these as scholars purport, the Maya often enhanced these features through the process of cranial deformation, a process that was curiously implemented only on persons of aristocratic birth. Bearing this detail in mind, could in

actuality the Maya nobility through the custom of cranial deformation attempted to imitate the appearance of their creator god Kukulkan-Maize God to legitimize their rule as the direct descendants of the creator god, in the same way the Chokwe of Zambia elongated their skulls to resemble their Kapu Kulu ancestors from the Pleiades, a star cluster that was also associated with the Maize God in Mayan cosmology?

Although we might never know, various depictions of the Maize God are quite suggestive of a Pleiadean connection, like the examples featured on this page. Of particular interest is the artifact to the right, where it features a number of bumps on the interior of the maize flower that appear to not only be connected with one another by subtle lines but to resemble the formation of the seven Pleiadean stars!

Additionally, in Aztec mythology maize was also said to be brought to this world by Quetzalcoatl (*the Aztec equivalent of Kukulkan*), a god strongly associated with the Pleiades. Aztec myths say how Quetzalcoatl came down to Earth and created mankind by sprinkling the bones with his own blood and thus, making the Aztecs his direct descendants. Interestingly, the Aztec creator god is usually described as light-skinned and bearded, who promised to return one day to rule over his people and destroy his enemies. Quetzalcoatl is a name of Nahuatl origin and means “Precious serpent” or “Quetzal-feathered Serpent.” In the 17th century, Ixtlilxóchitl, a descendant of Aztec royalty and historian of the Nahua people, wrote:



“Quetzalcoatl, in its literal sense, means 'serpent of precious feathers', but in the allegorical sense, 'wisest of men'.”

Quetzalcoatl is described as a benevolent god, the founder of agriculture, industry and the arts. He was also the patron god of the Aztec priesthood, of learning and knowledge and is said to be the inventor of books. The feathered god is also said to have given to man the sciences, the calendar and writing and the knowledge to fix certain days for feasts and blood sacrifice. Interestingly, Aztecs also believed that their feathered creator aside from humans and maize also created mushrooms. Quetzalcoatl's essence in the world as a god-king and culture hero was to establish this communication between earth and sky and the mushroom was believed to be the medium.

According to some Aztec traditions, Quetzalcoatl taught his children that they must eat the sacred mushrooms and make blood sacrifices in order to achieve divine immortality. Metaphorically, the mushrooms bestowed to mankind represent the soul and flesh of Quetzalcoatl and by consuming them, the Aztecs believed to acquire some of his divine essence. Could this be a clue that psychedelic mushrooms were used as a means of contacting otherworldly beings?

The earliest iconographic depiction of Quetzalcoatl is to be found on Stela 19 at the Olmec site of La Venta. The Stela depicts a rattlesnake or dragon rising up behind a person who curiously holds a bag that eerily resembles the Mesopotamian banduddu (evidence that Kukulcan and the Nine are another reference to the Sons of God?). This depiction is believed to have been made around 900 BC with scholars suspecting it probably depicts a shamanic ritual. However, could it really be a ritual that is depicted on the Stela?



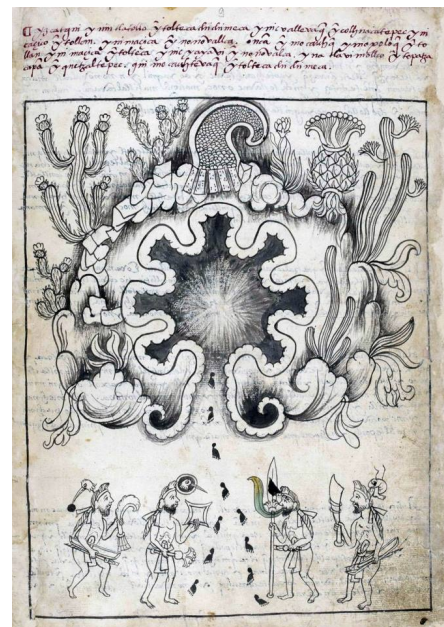
To the Aztecs Quetzalcoatl was as his name indicates, a feathered serpent, a flying reptile (*much like a dragon*), who was a boundary-maker (*and transgressor*) between earth and sky. Bearing these attributes in mind, could Stela 19 depict Quetzalcoatl riding a celestial dragon in the same way the Yellow Emperor of China did, travelling around the globe bringing life and wisdom?

Although we might never know, there is an intriguing creation myth in the Aztec cosmology that refers to the emergence of the Aztecs through seven caves along with other Nahuatl tribes. Could this myth offer more clues about the Pleiadean origin of the Mesoamerican people?

THE ANCESTRAL LAND OF THE AZTECS

Traditionally, the Mesoamerican people considered the stars of the firmament to be the souls of the dead ancestors. Within their cosmology, a long historic tradition records the existence of what the Aztecs referred to as “Chicomoztoc” or “The Seven Caves” and is a word that derives from the Nahuatl “chicome” (“seven”), oztotl (“cave”) and -c (“place”). In reference to the New Fire Ceremony as a symbol of beginnings, the Aztecs illustrated the act of leaving the Seven Caves through the symbolism of the 52-year cycle ceremony and therefore portrayed the exit of human beings from the center of the Seven Caves as the beginning of cultural time and mythological history. Moreover, we should be reminded that the key star group that guided the New Fire Ceremony was the Pleiades. Thus, could this be evidence that the Seven Caves of Chicomoztoc correspond to the Seven Stars of the Pleiades?

In the 16th-century Nahuatl-language manuscript “Historia Tolteca-Chichmeca,” there is a plate that displays the entrance to the seven caves of Chicomoztoc at the base of the “Teocaluacantepec” or the “Sacred Twisted Mountain Top.” In symbolic terms these caves within a hill have been



compared to the wombs from which the various peoples were born and thus, associated with the origin, birth or beginning of a group of people, both mythic and historical.

Bearing this comparison in mind, Munya Andrews in her book “The Seven Sisters of the Pleiades: Stories from Around the World” writes that caves have always been associated with the womb of the Mother Goddess and so served as an appropriate venue for rebirth and other rituals. Additionally, the fact that caves feature in myths related to the Seven Sisters of the Pleiades should not be surprising given their connection with creation in many of these stories:

“In Pleiadean mythology the Seven Sisters use caves as a passageway, not only for their entry into this world but as a point of departure into the heavens. In this respect the cave acts as a virtual conduit between the worlds that goes beyond its physical limitations. Does it suggest the possibility of space travel between the worlds through the existence of wormholes in space as mini-traveling wombs that enable such encounters? We need not restrict our imaginations as we ponder and reflect upon the hidden meaning of world mythologies, for imagination inspires creativity, which can open up many different levels of knowing and understanding that contributes to the good of all.”

Therefore, could the Seven Caves of Chicomoztoc refer to the Seven Celestial Mothers of the world, the Pleiades from where the ancestors of the Aztecs came?

Could the “Sacred Twisted Mountain Top” where the Seven Caves are believed to be located as featured on the Historia Tolteca-Chichmeca manuscript be an additional reference to the Pleiades as the rattle of the rattlesnake due to the same artistic curvature both share?

Could the observation of the Seven Stars of the Pleiades at the zenith every 52-years have as a purpose to commemorate the first ancestral moment when the tribes first left the primeval Seven Caves to inhabit the world?

Interestingly, the great Mayan Katun cycle is said to have begun some 5,200 years ago, when the sun stood within the constellation of Taurus during the time of the spring equinox and aligned with the Pleiades. Perhaps a time marker as to when the earliest tribes left the seven caves over 5,000-years ago?

Could this be the date when a paleocontact event took place between the ancestral tribes of old Mexico, Kukulcan and the Nine?

A FRAGMENTED MEMORY OF AN ARRIVAL EVENT?

Interestingly, in Aztec culture one of the most widespread symbols was that of “tecpatl,” a flint or obsidian knife with a double-edged blade, which according to archaeologists expresses multiple meanings that carry a complex view of the world that are closely associated with the notions of origin and human sacrifice.



Curiously, Aztec myths say how the tecpatl was born in the height of heaven shaped as a knife that was thrown down by his brother, destined to descend from heaven to earth. The flint knife is said to have fallen in Chicomoztoc (a coincidence?) and fragmented into 1600 pieces. It was from those fragments a thousand and six hundred gods

emerged, the first gods here on earth. These gods are said to have emerged from the Seven Caves and are known as the “Centzonmimixcoa” (four snake clouds). A group of gods that according to the accounts written by Fray Gerónimo de Mendieta were:

“... the first man-gods, they shall be as gods who created mankind and subsequently be slaughtered at Teotihuacán, some by jumping into fire, the others by opening their chest with a flint knife, this in order that the new Sun has movement and life.”

If the Centzonmimixcoa were the first man-gods that descended from the sky, then could the shape of *tecpatl* (which ironically resembles a bullet or an NFL ball) have originally represented the craft that brought the first ancestors from the Pleiades here on Earth?

If that is a yes, then could the national god of the Aztecs, Huitzilopochtli provide additional clues about the origins of the Nahuatl people?

In Aztec mythology, Huitzilopochtli along with his brother Quetzalcoatl are said to have created fire, the first male and female humans, the Earth and the Sun. The national god of the Aztecs was usually depicted as



an anthropomorphic figure, a hummingbird or an eagle, who carries the blue snake, Xiuhtecatl, a curiously curved serpentine weapon adorned with seven orbs, which at times is identified as the rattle of the rattlesnake (Pleiades). According to the Florentine Codex, Huitzilopochtli's body was painted blue and always had a blue-green



hummingbird helmet. In fact, as archaeologists explain, his hummingbird helmet was the one item that consistently defined him as Huitzilopochtli in artistic renderings. Moreover, the Aztec god was also depicted as holding a shield adorned with seven balls of eagle feathers, the same shield featured in the beginning of the chapter, which is identified by scholars as a depiction of the Pleiades star cluster.

Conclusively, could Huitzilopochtli through his birded characteristics (the *Apkallu* were also depicted with eagle heads and wings) and obvious artistic connections to the fabled star cluster, not only represent the Aztec tribe as a whole but through the symbolism associated with him, express their belief in a stellar origin from the Pleiades stars?

WERE ANCIENT ASTRONAUTS IN SOUTH AMERICA?

South America is arguably a vast landmass with numerous tribes, cultures and civilizations spread throughout its diverse terrain. Some of the most remarkable are those of Peru, with that of the Incas being the most famous among them and the main focus of this chapter. Peru is a diverse country with habitats ranging from the arid plains of the Pacific coastal region in the west, to the peaks of the Andes Mountains extending from the north to the southeast of the country and to the tropical Amazon Basin rainforest in the east. The first organized culture/civilization to appear in the country (*and generally the oldest civilization in the Americas, regarded to be one of the five cradles of civilization*) was that of Norte Chico in 3,500 BCE. On the other hand, the Inca Civilization/Empire was the most recent entry to Peru's long anthropological history and the largest state in the pre-Columbian Americas. It was a state that arose from the Peruvian highlands sometime in the early 13th century and till the arrival of the Spanish in 1533, incorporated a large portion of western South America, centered on the Andean Mountains. At its largest, the Inca Empire joined Peru, western Ecuador, western and south-central Bolivia, northwest Argentina, a large portion of what are today Chile and the south westernmost tip of Colombia.

Within the Inca empire many local forms of worship persisted and most of them concerned the reverence of local sacred "Huacas" (*huaca is an object that represents something revered, typically a monument of some kind*). The Inca leadership however, encouraged the sun worship of Inti over other existing cults such as that of Pachamama, with the Inca king (*Sapa Inca*) regarded as the "son of the sun." Scholarly research demonstrates that the Inca belief systems were integrated with their view of the cosmos, in particular the motions of the stars, the Milky Way and the solar system as they were observed from the Inca capital of Cusco, which name meant the centre of the earth.

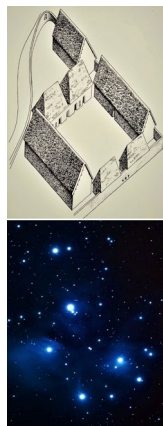
Inca observers just like with the Andean people of today, identified two types of star formations. One is equivalent to the Western definition of constellation (*a design formed by the assembly of stars*) and the other is called "yana phuyu" and means "dark cloud." The so-called "dark cloud" is formed by a cluster of stellar dust that appears in negative against the brightness of the Milky Way and forms various shapes that at times resemble an animal and occasionally, an object. Many chroniclers such as Garcilaso de La Vega reported the habit of the Inca to identify animals in the sky in the region of the Milky Way. Interestingly, de La Vega also reported that the Pleiades were deemed as the source of all prototypes that animated and formed men and things. Another significant report of similar content is that of Padre Bernabe Cobo (*a Spanish Jesuit missionary and writer*) who wrote that:

"...they (Pleiades) were universally worshipped by all ayllus (a traditional form of a community in the Andes, especially among Quechuas and Aymaras) and their course scrutinized more attentively than any other constellation. Called qullqa (storehouse) and more rarely qutu (batch), the Pleiades were believed to influence the abundance of the terrestrial granaries. When they appear early in the year, large and shining brightly in the sky, the year was foretold to be fertile, but when they were almost invisible to the naked eye, the hatun runa feared that poor harvests were to come."

With a similar mindset and employing the principles of sacred geometry, the Inca devised an intricate astronomical scheme known as the “ceque” system that forms the basis of the Inca Calendar. The term “ceque” comes from the Quechua language and means “ray” or “sight line.” The Inca term for “quarter” is “suyus” and each possessed different numbers of “ceques” in a counting sequence that reflected “both lunar synodic and sidereal periods.” This means *(as scholars explain)* that the Inca were counting the year by the Moon’s movements together with the stars of the Pleiades. Evidence that denotes their calendar was a combination of lunar and Pleiadean cycles. Interestingly, archaeologists have discovered that Cusco had a layout that it was purposely built to operate as a virtual star map, an earthly planisphere that aligned natural and artificial structures with certain constellations, individual stars, planets and most importantly with the stars of the Pleiades!

THE TEMPLE OF THE ANCESTORS AND THE CITY OF THE CELESTIAL PUMA

Bearing this detail in mind, the Inca priests were said to observe the night sky from Coricancha, the Temple of the Sun that was situated in Cusco’s city center, the present site of the church of Santo Domingo. Its Spanish translation is “golden enclosure,” a name that ironically hides its true significance for as the “Temple of the Ancestors,” it was not only dedicated to the sun but to other important celestial bodies worshipped by the Inca, such as the Moon, Venus and the Pleiades. The reverence of the sun though had a strong presence at the temple due to the belief of the Inca that they were the children of Inti, the Sun god, whose festival “Intiraymi” was celebrated in June at the winter solstice. Therefore, one could reasonably assume that Coricancha was directly aligned to the solstices. However, as Anthony Aveni *(an American academic anthropologist, astronomer and author)* demonstrates in his “Stairways to the Stars,” the Coricancha was actually aligned to the Pleiades!



Other experts in the field have also noticed that the corridors of the sun temple were constructed at each location in order to guide and focus attention at the correct point on the horizon so as to detect the group of seven stars on the earliest possible date. Padre Bernabe Cobo wrote that among the Andean people the Pleiades was also known as “Collca” and that the power that conserved the animals and birds flowed from this group of stars. In a sense, the seven stars were considered to be the supreme mother or Pacha Kamaq *(Creator of the World)* from which flowed all the energy for animals, as Cobo further explains *(an interesting remark, considering that the Pleiades are often associated with birds and feminine power)*. Curiously, the Inca also referred to the Pleiades as the “Seven Eyes of Viracocha,” the god of thunder and creation *(Reminder: To the Dogon the Pleiades are Amma’s eyes)*.

Consequently, the Pleiades to the Incas and the Andean people as a whole, was not only an astronomical “tool” that determined the seasons and religious ceremonies, but was associated with creation, life and probably ancestry. The latter is not only suggested by the direct alignment of

Coricancha (as an ancestral temple) with the Pleiades but by the local beliefs and traditions. For instance, the renowned Canadian researcher and author Brien Foerster states in his YouTube video “Inca Ancestors: Star People from the Pleiades?” (while filming the remaining sections of the Coricancha temple) that Inca oral tradition says how the ancestors of the Inca descended from star beings:

“This hallway (points) during the equinoxes before that back wall built by the Spanish was there when the Pleiades rose, they rose directly through that gate and as we said the Pleiades were very important to the Inca because it was believed that their ancestors came from the Pleiades.”

Could this be the reason the temple complex of Coricancha with its major seven buildings and megalithic enclosure appear to resemble the layout of the seven largest stars of the Pleiades, as it is illustrated in the previous page?

Holding this thought in mind, according to the research of Professor Giulio



Magli, Cusco's layout was meant to replicate a puma constellation, which the Inca said was formed not of stars but the dark spaces between the stars. The Italian scientist has proposed that Cusco was built based on the alignment of buildings with certain astronomical events, such as the winter and summer solstice. Local lore says how the city is laid out in the shape of a puma, incorporating a nearby hill as its head and the main temple of the capital as its genitals (that being Coricancha). The tail of the puma is formed where the Tulumayo and Huatanay rivers join, Magli adds. Interestingly, evidence for Magli's claim can be found on vintage maps of Cusco

where the distinctive shape of a puma is still discernable, with Sacsayhuaman forming its head, the main plaza forming its heart and ending with what used to be rivers, now turned streets that merged to form the tail. Furthering the local tradition, brass plaques embedded on pavements around the city indicate one's location and orientation in reference to the Puma.

The only issue with the Italian's proposal, however, is that he places the Celestial Puma in between the Northern Hemisphere constellations of Cygnus, the Swan and Vulpecula, the Fox. This is an issue because Coricancha is aligned with the Pleiades, so if the city of Cusco was an image of a dark constellation in the shape of a Puma, then the direction proposed by Magli as the most probable for the celestial feline to be found is incorrect.

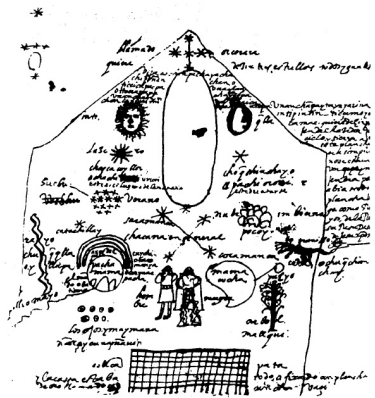
An assumption that is supported by the “sacred geography” that was implemented on the site, since the urban plan of the city was divided into four parts. Each of the four “quarters” was in turn divided into 42 radial sectors or ceque lines. Interestingly, all the ceque lines converged at or near the main temple of Coricancha and each line contained several huacas. This means that although Cusco was dimmed as the heart of the empire/world, the sun temple was the heart of the city and if the Pleiades was its main focus, then the Puma constellation must instead be situated in the general vicinity of the Taurus constellation!



The first scholar to notice that the animals in the sky reported by the Incas were not patterns formed by connecting stars, but by black regions of the Milky Way (*dark clouds of interstellar matter, from an astronomer's viewpoint*) is American anthropologist Gary Urton. The esteemed scientist solved the enigma of the “yana phuyu” with information provided by the residents of the Quechua villages of Sonqo and Misminay, nearby the city of Cusco. With their help, Urton was able to identify the following dark cloud constellations:

- Serpent, between the star Adhara, in Canis Major and the Southern Cross
- Toad, near Southern Cross
- Tinamou (*partridge-like bird*) below Southern Cross
- Llama, between Southern Cross and epsilon-Scorpio
- Baby Llama, “below” mother Llama
- Fox, between tail of Scorpio and Sagittarius
- a second Tinamou, in Scutum

Interestingly, Urton makes a reference to another dark constellation named “Choque-Chinkay” or the “Golden Feline,” which Urton proposed that lies probably in the tail of Scorpio constellation. What is particularly intriguing about this constellation is that it appears in a diagram made by Juan de Santa Cruz Pachacuti Yamqui Salcamayhua, an indigenous Peruvian chronicler and author in 1613. In his diagram the native author represents the objects which were venerated in Coricancha. These objects are Orion on the top, the Southern Cross at the center, the seven Pleiades (*as seven dots*), the Sun, the Moon, Venus as



morning and evening star, meteorological objects like the rainbow and natural earthly objects such as the surface of the earth and trees. Only one object featured on the diagram does not allow for an immediate interpretation and that is Choque-Chinkay. The Golden Feline is depicted on the middle right described as “crying.” There is no doubt that “crying” figures like this were associated with rain in the Andean world and in particular, with the dark clouds that announce an imminent storm. The connection of the dark cloud constellation with rain further supports an association with the Pleiades, since it was the

fabled star cluster that determined how productive the following harvest would be (*believed to influence the abundance of the terrestrial granaries*) in the Andean world. Also, Urton has shown that the observation of the “darkness of the dark clouds” was used (*and is still in use*) to make predictions on the quantity of rain and therefore on the outcome of the sowing. Moreover, the observation of the Pleiades to determine its level of visibility in the dark sky was a global practice that enabled various ancient cultures to forecast imminent rains. However, the most convincing clue that denotes the celestial feline was closely connected with the Seven Stars derives from “The Altar of Choque Chinchay,” a 10-ton limestone slab at the archaeological site of Chavin de Huantar (*the capital of the Chavin, a pre-Inca culture*) that contains seven small circular pits that have been argued to form the

pattern of the Pleiades star cluster, while the whole temple complex of Chavin is said to be aligned with the fabled starry group. Furthermore, number seven is a recurring theme throughout the temple complex, since it was considered to be a feminine number that represented fertility, creation and thus, women due to their role as life givers, confirming the obvious!

However, if both Magli and Urton are correct about their assumptions as to where the dark constellation of the Puma is located, then why Pachacuti Yamqui included Choque-Chinkay along with star formations (*such as Orion and the Pleiades*) that are to be found on the opposite side of the sky from that being proposed to be located?

In order to determine where the Celestial Puma is really situated in the dome of heaven, a thorough analysis of Pachacuti Yamqui's diagram becomes a necessity. Before we get to that though, earlier in this chapter it was mentioned that the Pleiades are the Eyes of Viracocha the creator god of the Andes. Therefore, could the creation myth of the Incas provide further evidence about the "otherworldly" origins of their people?

VIRACOCHA THE CREATOR GOD FROM THE STARS

Viracocha is the great creator deity in the pre-Inca and Inca mythology in the Andes region of South America. Also known by the names "Con-Tiki-Viracocha" and "Pachayachachic" (*he who gives order to the world*), Viracocha is credited for creating the universe, sun, moon, stars, time (*by commanding the sun to move over the sky*) and civilization itself. A complex deity, the Andean creator was thought of as both one and many. He was also associated with water and the foam of Lake Titicaca, with the foam of rivers and the surface of the ocean. In some myths he is said to have arisen out of water, while other myths say how he disappeared to the northwest, walking on the waves after the completion of his work (*evidence of a connection with Oannes?*). Before his departure though, the creator god promised to re-appear in times of trouble (*reminiscent of the Mayan prophecies concerning Bolon Yokte*). Interestingly, it is said that humans have the same form as Viracocha but not the same substance, since he and his divine assistants (*who in some versions are his sons*) can walk over the sea, while humans are tied to the land. Andean traditions describe him as a person with superhuman power, tall in stature and dressed as a priest or astronomer, teaching his new creations the basics of civilization, as well as working numerous miracles. Some descriptions mention he wore a mask with a symbolic feathered beard to cover his unsightly appearance (*an association with Quetzalcoatl of Meso-America?*) because as Viracocha claimed, "If ever my subjects were to see me, they would run away."

Could the reason Con-Tiki avoided to show his face to his subjects be his earthly manifestation, which is said to have been in the form of a bright sun striking like a thunderbolt?

If true, could this be an allusion to his terrifying with radiance appearance, a description similar to the one given to the civilizing star-deities of the "Old World"?

Inca creation myth says that after Viracocha created the sun, the moon and the stars, he created the prototypes of the Andean tribes. These "prototypes" or early humans as the Inca tradition narrates lived like wild beasts, without religion or laws, houses or towns, without cultivating the earth or wearing clothes and without having separate wives. Viracocha, seeing people in this

state, took pity on them and decided to send his children, the Incas, from the sky to bring the peoples of the earth out of the chaos of their natural condition and into a state of divinely sanctioned order. Having made his decision, Inca Manco Capac (or *Ayar Manco*) along with Mama Ocllo and their siblings (*Ayar Auca*, *Ayar Cachi* and *Ayar Uchu* - *Mama Guaco*, *Mama Ipacura*, and *Mama Raua*) were plunged into the earth by Viracocha.

According to the myth, the siblings emerged from the cave of “Puma Orco” (or *Pumaurqu*) known as Tamputoco in the district of Paqariqtambo, a region south of Cuzco carrying a golden staff called “tapac-yauri.” Today there are a number of ruins around the base of Puma Orco as well as two finely carved pumas and other elaborate stone carvings on top of the rock outcrop. Evidence that suggests the puma symbolism was associated with the origins of the Inca. In addition, there are several small caves in the northern cliff face overlooking the buildings at the base of the outcrop. Interestingly, Gary Urton in his book “The History of Myth: Pacariqtambo and the Origin of the Inkas” writes that the site is also known as “Viracocha-urqu” denoting in his opinion, that Pumaurqu is the mythical site of the Inca emergence or descent (*from the sky*). Additional evidence that supports Urton’s claim and subsequently the connection of the Puma constellation with the Pleiades is the toponym “Pumaurqu,” since in Quechua translates as “Puma Mountain” and is regarded as the “birthplace” of the Incas. Therefore, the puma symbolism (*referring to the carved pumas and the toponym*) at this particular site along with the evidence from the city of Cusco, suggest that the Pleiades are part of the Celestial Puma, associating once again this region of the sky with the origins of the Inca. Especially if we are to consider that Coricancha (*the Pleiades on the ground*) corresponds to the “testicles of the celestial Puma” (*as Magli proposes*) since it denotes an Inca belief in a cosmic ancestry from that region of the sky.

The fact that the myth refers to the descent of the Inca from the sky and their emergence from a cave should not be surprising or confusing because as Munya Andrew writes in her book “The Seven Sisters of the Pleiades: Stories from Around the World”:

“In Pleiadean mythology the Seven Sisters use caves as a passageway, not only for their entry into this world but as a point of departure into the heavens. In this respect the cave acts as a virtual conduit between the worlds that goes beyond its physical limitations. Does it suggest the possibility of space travel between the worlds through the existence of wormholes in space as mini-traveling wombs that enable such encounters? We need not restrict our imaginations as we ponder and reflect upon the hidden meaning of world mythologies, for imagination inspires creativity, which can open up many different levels of knowing and understanding that contributes to the good of all.”

Earlier it was mentioned that to the Andean people the seven stars were considered the supreme mother or “Pacha Kamaq” (*Creator of the World*) from which flowed all the energy for animals, a belief that obviously supports the hypothesis presented in this chapter!

Something that needs to be clarified though (*before we proceed with the narration of the myth*) is that according to chroniclers such as Bartolome de las Casas, the solar cult of Inti was as an outgrowth of the cult of Viracocha, with the Sun being worshipped as the most glorious of the manifestations of Viracocha’s creation and a constant reminder of his supreme power.

Bearing this detail in mind, it is said that Viracocha instructed his sons and daughters to create a Temple of the Sun in the spot where the staff would sink into the earth to honor the sun god Inti, their father. Thus, when the Incas reached Huanacauri hill in the valley of Cuzco, the staff sank in the ground with a thrust, disappearing into the earth, whereupon they determined to establish their dwelling in the valley. Manco Capac then went north and Mama Ocllo south, telling the people they met of their divine mission, calling them out of the wilderness with the goal of uniting the tribes of the Cusco Valley. It is said that the people recognized them as children of the sun by their clothes, their pierced ears, their words and their faces and hence, they followed them back to the valley to establish the city of Cuzco.

As soon as their quest was successful, Manco Capac and Mama Ocllo started to teach the people how to worship the sun and gave them laws to live by so that they might live in houses and towns and cultivate the earth and raise animals like rational and civilized men. Manco Capac taught in particular the men about agriculture and how to build irrigation canals and Mama Ocllo taught the women how to spin and weave and make clothes and all the other domestic duties. In short, everything pertaining to human life was taught to them. It is said that the people who were convoked by Manco Capac formed “Hanan” or Upper Cuzco and those convoked by Mama Ocllo formed “Hurin” or Lower Cuzco. Manco Capac ordered that the upper half should have precedence over the lower half, as elder brothers over younger brothers or right and left arms, as the former were gathered by a man and the latter by a woman. The same division was also made in all the towns, large and small of the empire.

Interestingly, some versions of the Inca creation myth refer to the founding Inca ancestor, Manco Capac, as the son of Inti. According to this version of the myth, Inti taught his son Manco Capac and his daughter Mama Ocllo the arts of civilization, who later sent to earth to pass their knowledge on to people. Inti also ordered his children to build the Inca capital where the golden staff carried by them penetrated the earth in a spot where the city of Cusco was later built.

Curiously, Inca mythology refers to Inti as the god of the sun (*commonly identified as the son of Viracocha*) and his sister-wife, Mama Quilla (*Mother Moon*), as goddess of the Moon, whose court is said to be served by the Rainbow, the Pleiades, Venus and other stellar bodies. Interestingly it is this version of the creation myth that Pachacuti Yamqui appears to have depicted on his diagram.

PACHACUTI YAMQUI'S STAR MAP

Bearing this remark in mind, the diagram drawn by the Peruvian chronicler is arguably the best example of Inca symbology and cosmology in the shape of a gable-end that matches the shape of the altar in the Coricancha shrine. Categorized as a Star Map by Peruvian archaeological authorities, it records the arrangement of symbols that were once displayed on an altar wall in the Temple of the Sun, with the fabled Golden Sun Disc of the Incas positioned at the top center (*the big oval featured on the map*). A meter tall golden rendition of the chronicler's diagram has been made and is on display at the Coricancha religious complex in Cuzco, as a reminder of what the altar wall once looked like. Fortunately, Pachacuti's diagram contains written explanations in Quechua, Aymara and Spanish in his attempt to preserve the cosmology of his ancestors. Despite being recognized as a star map though, scientists assume that Yamqui lacked

knowledge of stellar details and is the reason his notes have never been very useful in the map's decipherment. However, could this really be the reason Pachacuti's sketch has never been satisfactory deciphered?

What if scholars have gotten a completely wrong idea about the content of the sketch?

What if Pachacuti Yamqui did not intend to make an accurate star map of the heaven but instead depicted on paper what was simply featured on Coricancha's golden altar wall?

Not with the purpose of drawing an accurate star map of the heaven (*in a practical sense*) but as a means of preserving a cosmic origin story before it was lost forever?

Besides, we should be reminded that Coricancha was a temple dedicated to the ancestors and aligned with the Pleiades since it was believed to be the place of their origin. Therefore, could Pachacuti's diagram illustrate the cosmic origins of the Inca/Andean people?

According to the Peruvian chronicler, "affixed" to the top center of the wall at Coricancha in the same position relative to the man and woman was a golden round disk that symbolized the creator of the world who created the sun and the moon, the supreme deity of the Incas. The Peruvian chronicler identifies the creator as "UIRACCHAN PACHAYACHACHI" or "Teacher of the World," who explains is Viracocha the "true Sun," of which the worldly sun is only a representative (*remember the sun cult of Inti was a branch of Viracocha's cult*). This means that the golden disk represented Viracocha in his physical form as a source of light. Pachacuti also writes that the golden disk was surrounded by the sun and the moon, the morning and evening stars and the cross of Orion constellation at the very top.

The depiction of the sun and moon should be of no surprise since they were central features in Andean cosmology, worshiped as the sun god Inti and the moon goddess Quilla. Right below them there is a dual depiction of Venus, symbol of dawn and twilight, that denotes a reference to the day and night just like the sun and the moon. The star glyph below the sun is identified as "Ch'aska Coyllur" and "Achachi Ururi" (*grandfather star*) and the one below the moon as "Choque Chinchay" and "Apachi Ururi" (*grandmother star*).

On the very top of the diagram, we have the word "Orcorara" borrowed from the Quechua term "urqurara" and is a reference to the constellation of Orion. Interestingly, the Quechua word is accompanied by the phrase "decir tres estrellas todos iguales" (*say three stars all the same*) and is obviously a reference to the three vertical stars that form the belt of Orion, which lead to the most sacred place in the sky or so the traditions say. The remaining stars at either side form the constellation of Orion as it was envisioned in Inca times.

Below the large oval glyph an "X" symbol is formed by four stars that according to some researchers represent the four points of the compass, as well as the summer and winter sky constellations, upon which agricultural, festival and ritual calendars were fixed and are reflected in the 4 stars of the constellation of the Southern Cross.

Right below the celestial X or cross are Manco Capac and Mama Ocllo, the progenitors of the Inca who are said to have descended from the sky. The



progenitor couple is depicted standing side by side with their gaze fixed towards the image of Viracocha the creator (*the observer stares at their back*).

At the lower section of the sketch, there is a peculiar rectangle subdivided into 119 squares, marked as “Collcapata.” A Quechua word that translates as “place of granaries” or “terrace of granaries.” Interestingly, “Collca” is one of the names the Pleiades was also known by and symbolizes the connection between this group of stars and agriculture, which was the main source of food for the Andean cultures. Moreover, Collcapata was a name used for the lands of Cusco assigned to the temple of Coricancha. Thus, an alternative reading could be “a place dedicated to the Pleiades.”

Beside the reference to the seven stars, the fabled star cluster is also present on the diagram as a group of seven dots beside the ancestral couple and Collcapata. Evidence that the cluster of dots is indeed the Pleiades is denoted by the phrase that accompanies it “Los Ojos, Ymaymana Nauraycunap Nauin” or “the Eyes of Ymaymana.” Ymaymana is a Quechua word that means “all things that are,” which can only be a reference to the Pleiades, a group of stars regarded as the supreme mother (*the creator from which flowed all the energy for animals*) and the “Seven Eyes of Viracocha.” Interestingly, the Spanish clergyman and chronicler Cristóbal de Molina relates a story from Andean mythology about Ymaymana Viracocha, the eldest of the Creator’s two sons. According to the myth, Viracocha charged his son with the task of walking through the highlands naming each tree, plant, flower, fruit and herb. During his attempt to fulfil the task ascribed to him, Ymaymana Viracocha also decides to teach the local inhabitants which plants to eat, which ones to use for medicine and which ones to avoid because they are poisonous. Upon reaching the sea and having completed his quest, the son of the Creator ascended to heaven. Molina wrote about Ymaymana that “all things were placed in his power.” A myth that clearly denotes the connection of the Pleiades with creation and life in Inca cosmology!

Right above the seven stars, there is an image of a round pictograph with a number of archways encircling it from above. Pachacuti identifies the two as “Cuychi o Turo Manya, Arco del Cielo” in Quechua and Spanish for “arch of the heaven - rainbow” and “Mama Pacha or “Camac Pacha,” in Quechua for “mother earth.” In the Andean cosmovision the arches represent the Pachas or levels of reality, as archaeologists purport. These levels of reality had three different levels: the “hanan pacha” (*world above*), “ukhu pacha” (*world below*) and “kay pacha” (*this world*). Interestingly, the word “pacha” translates as “world” and since Pachacuti identifies the round pictograph as Mother Earth, then it is probably planet earth that the chronicler refers to in his diagram. An assumption with evidence that derives from the Inca mythology, where Earth Mother or Pachamama is a fertility goddess who presides over planting and harvesting, causes earthquakes and embodies the mountains. She is also an ever-present and independent deity who has her own creative power to sustain life on this earth and whose shrines are hallowed rocks (*notice the three boulders within the round pictograph*). Moreover, Pachacuti’s reference to the arch of heaven-rainbow provides further credence to the interpretation given here, since in Inca cosmovision rainbows were perceived as bridges between this and the upper Pacha.

According to Garcilaso’s chronicle, the rainbow was an emblem of the Inca dynasty, while Pachacuti wrote that the rainbow appeared at the moment when Manco Capac arrived at the valley of Cusco and decided to settle there his

capital city. Therefore, could Mother Earth in Pachacuti's diagram be indeed a reference to planet Earth, the world which the Inca ruled over?

Above the arches that surround Mother Earth one can clearly distinguish a star and a cluster of stars accompanied by the words "Catachillay," "Sucusu" and "Verano." The first has been given various interpretations but the most popular among them is that of Catachillay as a reference to both the Pleiades and Alpha and Beta Centauri, the "eyes" of a dark cloud constellation identified as a llama. The remaining two words are associated with a cluster of stars known as "blackbird" (*Sucusu, which remains unidentifiable*) and "summer" (*Verano*). Bearing these clues in mind, could the drawn stars above Mother Earth be a reference to the dark heavenly realm that surrounds our world (*space*) and the numerous stars that adorn its great expanse?

Moreover, could the reference to summertime be additional evidence that enables such an interpretation since it is during the summer season the night sky is mostly clear and the observation of the Pleiades most comfortable?

On the lower part of Pachamama, Pachacuti drew a wavy string from the globe-like pictograph that reaches the edge of the wall altar and is identified as "Pilcomayo," a word that in Quechua translates as "red river." Interestingly, Inca cosmology viewed the Milky Way or "Mayu," as a river flowing across the night sky in a very literal sense. They believed that the earthy waters were being drawn into the heavens and then later returned to earth during the rainy season. Archaeologists explain that to the Incas the earth was thought to float in a cosmic ocean and when the celestial river's (*Milky Way's*) orientation was such that it dipped into that ocean, the waters were drawn into the sky. The Milky Way was therefore an integral part of the continuing recycling of water throughout the Quechua universe. Bearing this detail in mind, to the Incas the terrestrial river that was perceived as an integral part of Mayu was the sacred Vilcanota River (*also known as Urubamba*), which flows southeast to northwest and was thought to rise into the Milky Way and once having traveled its celestial course, to fall once again on Earth as rain. In a sense, the Milky Way was said to be a heavenly reflection of the Vilcanota. In his drawing Pachacuti has also written the word "Illapa" above Pilcomayo and is said to be a reference to the god of thunder and lightning in the Andean mythology, who was believed to keep the Milky Way in a jug and use it to create rain. Consequently, could the reference to Pilcomayo as the Milky Way-Vilcanota River and Illapa as god of thunder, indeed symbolize planet Earth as it floats in the cosmic ocean?

Bearing this possibility in mind, on the opposite side of the star map Pachacuti has drawn a cluster of clouds accompanied by what he calls "Jaguar de Oro" in Spanish for "Chuqui Chincay," the Golden Puma. Scholars explain that it was symbolic of the "apu-kuna" or "auki-kuna," mountain spirits that affected the fate of agriculture and people and was said to cause lightning, thunder, hail and storms. Attributes that do not only connect the Golden Feline (*which is said to "cry"*) with the Pleiades (*a star cluster associated with rain*) but apparently with the opposite side of the wall altar, where the seven stars, the Milky Way and planet Earth are depicted, suggesting a possible connection of the Puma constellation not only with the Pleiades but Earth too!



However, before any conclusions can be made, it should be mentioned that Pachacuti has drawn a peculiar glyph in front of the celestial Puma that he

identifies as “Mama Cocha,” in Quechua for “Mother Sea” and is a reference to the Pacific Ocean, as the experts purport. Interestingly, above the glyph of “Mother Sea,” a small circle with a string attached to it lies below the Golden Feline and is identified by indigenous chronicler as “Pucyo.” Peruvian historian Maria Rostworowski purported that “Pucyo” translates as “source or spring.” Additionally, Diego González Holguín (*a Spanish Jesuit priest and missionary, as well as a scholar of the Quechua languages*), also interpreted “pucyo” as “spring of water and fountain,” who in his attempt to find other Quechua words related to “source,” came up with the following matches:

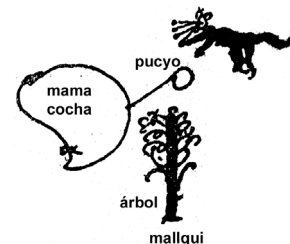
“Source, spring that comes out of high = paccha”



Scholars purport that when the term “pucyo” is used, an allusion is made to the water springs found in the Andes mountain range. An interpretation that in this instance is admittedly problematic since it does not support the general interpretation of “Mama Cocha” as a reference to the ocean. However, if it is to be interpreted as a reference to the ocean that surrounds the South American continent, which is home to the Andes mountain range and the source of many water springs, then it makes perfect sense. Evidence that supports such an interpretation derives from the comparison between the drawings of Mama Cocha and the actual South American continent, which reveals the obvious similarities between the two. Moreover, the word “paccha” was an Incan concept for dividing the different spheres of the cosmos, which Holguín interestingly associates with the celestial realm. Probably because the Golden Feline was regarded as a bringer of rain and thus, the source of water as Pachacuti’s drawing suggests?

If that is a yes, then what if the Celestial Puma in Pachacuti’s drawing (*with the Pleiades envisioned as its genitals*), could also be interpreted as the “source” or the origin of the Incas and the reason why the word “pucyo” is associated with it?

Although a definite answer cannot be given, the remaining drawing is that of a tree accompanied by the words “Arbol” (*in Spanish for tree*) and “Mallqui” (*mummy of an ancestor*). Now the second is a reference to the ancestor mummification practice of the Andes. For instance, the Incas in Cusco mummified their deceased kings and queens who they had on display in the temple complex of Coricancha. Interestingly, scholars explain that the term “mallqui” was applied to community-level founding ancestors that were the protohuman descendants of great huacas such as the Lighting deity or the Sun. A detail that when is applied to Pachacuti’s drawing, it denotes that the altar wall at Coricancha most likely depicted the celestial origins of the Inca, in particular from the constellation of the Golden Feline which Cusco, the capital city of their empire mirrored on the ground. Therefore, could Pachacuti Yamqui’s diagram narrate the origin story of the Incas (*and to a larger extend of the Andean people*) who descended from the Pleiades in the continent of Latin America, from the region of the celestial Puma?



Ironically, the constellation of Orion on the top of the diagram is said to lead to the most sacred place in the sky, the same constellation used by astronomers today to locate the Taurus constellation and the Pleiades in the night sky.

Could the belt stars of Orion have played a similar role in the Andean cosmovision?

Could this arguably be the reason the Celestial Puma although recognized as a dark constellation was called the Golden Feline or Jaguar de Oro?

To the Incas gold was a prized material used to manufacture objects of adornment. It was also valued for its religious symbolism, since to the people of the Andes (*including the Incas*), gold was regarded as the “sweat of the sun,” the most sacred of all deities. The Inca believed they were children of the Sun, so what better way to associate that region of the sky with gold denoting its great religious significance as the place of their ancestors?

Although we might never know, the evidence is admittedly very convincing!

WERE ANCIENT ASTRONAUTS IN NORTH AMERICA?

STAR PEOPLE

One of the most enduring indigenous traditions of North America is arguably that of the “Star People” or “Star Beings” and their interactions with the Native Americans for countless generations. In most cases these star beings are not regarded as strangers or extraterrestrial beings but as ancestors who come to visit their kin on Earth. For example, Stephane Wuttunee, a Plains Cree author and storyteller writes that while growing up he heard countless times around campfires and traditional ceremonies about the Star People who live amongst the stars:

“Far from being anything to be feared, Star People was just another term I grew up around. I remember listening in awe and fascination at the thought of us having relations that lived off and outside our world, and sometimes spoke to them in my silent moments at night. I wanted to know who they were and what they looked like, if they had families like us etc. In all honesty, the only time I was exposed to “aliens” per se was when I would go to the outhouse and read the Weekly World News or National Enquirer. It wasn’t until my later teens that I discovered that people from the dominant cultures were talking about the same “people” as my elders did, though each side’s sense of perception of these people seemed radically different from one another.”

Moreover, he writes how his elders never really made any clear distinctions between extraterrestrials and the spirit world:

“In fact, at times I heard Aboriginal elders blend the two together and treat them as one, which I have to admit did kind of take me for a spin when I was young. Were our distant relations physical like us? Did they also exist amongst us in spirit? I had many unanswered questions, so I guess from a fairly young age I had some unraveling to do.”

Wuttunee also clarifies how stories of abductions were not really spoken of, but rather stories of interactions with beings from other worlds and realms, mostly using telepathic communication and sometimes, full on physical and friendly encounters. In his culture as the Plains Cree author informs, there is no reason to be fearful and that the Star People come from far away and visited us quite often in the past and will do so again in the future:

“In light of the way things are in the world, I’d have to say it’s about time someone dropped in again for some tea and bannock, in any case, the fire is lit and the door is open.”

Renowned Oglala Sioux holy man Black Elk, who lived during the early 1900s made distinctions between that which is spiritual or mystical and that which is alien and extra-terrestrial. In his book “Black Elk, The Sacred Ways of a Lakota” the Sioux shaman wrote:

“So, when I went to vision quest, that disk came from above. The scientists call that a...Unidentified Flying Object, but that’s a joke, see? Because they are not trained, they

lost contact with the wisdom, power and gift....So that disk landed on top of me. It was concave, and there was another one on top of that. It was silent, but it lit and luminesced like neon lights. Even the sacred robes there were luminesced, and those tobacco ties lying there lit up like little light bulbs. Then these little people came, but each little group spoke a different language. They could read minds, and I could read their minds. I could read them. So there was silent communication. You could read it, like when you read silent symbols in a book. So we were able to communicate...They are human, so I welcomed them. I said, "Welcome, Welcome..."

Another source of valuable information about the Star People is Richard Wagamese, one of Canada's foremost authors and storytellers from the Wabaseemoong First Nation in Northwestern Ontario who writes:

"My people tell of Star People who came to us many generations ago. The Star people brought spiritual teachings and stories and maps of the cosmos and they offered these freely. They were kind, loving and set a great example. When they left us, my people say there was a loneliness like no other."

An astounding piece of evidence that interactions between the First Nations of North America and Star People have been going on for countless generations is an article written by a Navajo man named Oga-Make in the spring issue of Fate magazine in 1948 (*shortly after the Arnold report and the infamous Roswell UFO crash*) that reads:

"Most of you who read this are probably white men of a blood only a century or two out of Europe. You speak in your papers of the Flying Saucers or Mystery Ships as something new and strangely typical of the twentieth century. How could you but think otherwise? Yet if you had red skin and were of a blood which had been born and bred of the land for untold thousands of years you would know this is not true. You would know that your ancestors living in these mountains and upon these prairies for numberless generations had seen these ships before and had passed down the story in the legends which are the unwritten history of your people."

Interestingly, when it comes to these ancestral star beings and their cosmic origin, Misha Nogha of Cree and Nordic descent in her article on the "Lightspeed" magazine "The Thunderbird's Path: Indigenous Seeds of Science Fiction" published in June 2016 (*issue 73*) writes that:

"The Pleiades has commanded attention from indigenous people all over the planet. They lift up their faces and point with their lips and say, almost in unison, 'There, that's where our people come from. And it is to the Pleiades we will someday return.' It is so well-used, and so oft repeated in oral tradition, that perhaps all multicultural dialogs could begin well by silently pointing to the Pleiades. In fact, if anecdotal evidence from these tales was accepted as science fact and not science fiction, it would be a well-known given that we are descended from aliens who came, originally, from the Pleiades."

An event that only a few are aware of occurred in June of 1996, when Native American people (*who identified themselves as "Children of the Pleiades"*) issued a call for the protection of Mother Earth. The purpose of the conference was to bring together indigenous tribal leaders from across the Americas and other parts of the world (*such as Australia, New Zealand and Scandinavia*) with the motive of sharing the "star knowledge" of various First Nations with the rest of the world. The event took place on the Yankton Sioux Reservation in South Dakota under the name "The Star Knowledge Conference and Sun Dance." Standing Elk, the man behind the

conference shared with the audience that he felt compelled to conduct this unprecedented gathering after a vision he had that told him how Native American spiritual knowledge about the Star Nations needs to be shared with the rest of the races of our planet. Supportive of Standing Elk's initiative were the rest of the tribal leaders who attended, claiming to have seen signs that had been predicted by ancient prophecies. These signs signified to them that the time had come to speak openly about their most closely held oral traditions.

These traditions include their origin from the stars, the influence of the Star People on the formation of their culture, their spiritual beliefs and ceremonies, as well as the imminent return of the Star Nations. Standing Elk in his opening remarks that Medicine Men (*shamans*) have the ability to communicate with the spiritual conscious entities of Mother Earth, such as the Eagle, the Deer and the Coyote, as well as the Star Nations, continuing by saying:

"The Star Nations were the most crucial of all entities because the thought of other races communicating with the grassroots [indigenous] people would create a major threat to the religious systems, the economy and educational system of any government. The greatest fear in the governmental structures was the knowledge that all forms of "Star Governments" had no monetary systems within their governing structures. Their (Star Nations) system was based on the mental, spiritual and universal laws with which they were too mentally and spiritually intelligent to break. The collapse of the monetary system within the United States Government and the Religious Denominations became a National Security issue, and so it became an easier task to make the Lakota/Dakota belief system illegal to participate and practice."

The Lakota Elder also shared with the audience how as a child witnessed large UFO ships flying down the nearby Missouri River valley, which he described as green balls of light four times larger than a school auditorium with the shadows of their occupants seen through the portholes. During another encounter he



claimed to have met a seven-foot-tall man in white clothes who appeared like a middle-aged Caucasian, whose ship operated on light and "the law of thought."

Standing Elk continued by saying how some Star Visitors look like ants, with big, black eyes and long fingers and toes. Some live out in the cosmos and some on the other side of the Moon. He also mentioned blue and green Star People and many other races that assured the rest of us don't know about.

Although many Indigenous elders shared the traditions of their nation about the existence of various Star Nations, of particular interest was the knowledge conveyed by Steve Red Buffalo, another Lakota elder who gave a talk about the Star People coming down from the Pleiades. The Sioux trace their origin to that Seven Sisters constellation, he stated. The Pleiades have a connection with the "chanupa," the sacred pipe which symbolizes the union of the Earth with the Sky.

At the conclusion of the conference, Standing Elk declared that the Star People are here to teach, to foster spiritual growth and to prepare us for dealing with the challenging Earth Changes coming up in the next several years. Standing Elk also spoke about the ability of the Star Visitors to communicate telepathically and that the original Spiritual Language of the Sioux (*different from*

conversational Lakota) is a language of a few cryptic key words, designed to stimulate and be supplemented by full additional telepathic communication. The Lakota elder said that the Star People and Native Americans share the same DNA and thus, they are included as honored elders in the Native American key reverential saying, "Mitakuye oyasin!" (*All are my relations*).

Another remarkable teaching and related to what Standing Elk conveyed during the conference is that of the Iroquois Elder Paula Underwood, who while describing the many forms of various Star Nations, she beautifully stated that:

"All who walk on two legs are our brothers and sisters. We come from the unity of the Universe."

FIRST NATIONS AND THE ANCESTORS FROM THE PLEIADES

The notion that mankind can trace its origins back to star beings that descended from the Pleiades is not exclusive to Lakota traditions. Instead as Misha Nogha and Munya Andrews have reported, it is a global phenomenon and a living memory among the native people of our planet. Especially in North America, where despite the constant influences of “western” ideology and trends, the First Nations have remarkably retained the traditions and stories of their ancestors, among them those that refer to the Pleiades as the place of their origin!

HOPI ENCOUNTERS WITH THE KACHINA

These traditions are still remembered and valued by the Hopi Nation of northeastern Arizona. Hopi people call themselves “Hopitu” or the “People of Peace,” a concept deeply rooted in the culture's religion and spirituality, where reverence and respect for all things is expected as well as to live in accordance with the teachings of “Maasaw,” Caretaker and Creator of the Earth. Evidence suggests that the Hopis are the descendants of the Anasazi, an ancient people that were related to the Aztecs of Mexico and may have arrived in their current location 5 to 10 thousand years ago. Related to peoples of various Pueblos to the east, the Hopis never actually had a single group identity. Instead, they were independent villages sharing with the Zuni and other Pueblos a basic culture and view of the sacred, while they shared among themselves their own (*Uto-Aztecan*) language base. The Hopi are one of the First Nations that trace back their ancestry to the stars of the Pleiades or Chuhukon, “those who cling together” and is a reference to the appearance of the cluster as a tightly group of stars. It is said that when the Hopi see the Seven Stars overhead, then they begin to sing their creation songs and when they die their spirit is believed to return back to them!

One of the most distinctive trademarks of the Hopi culture are the Kachina deities, which are depicted as small statues carved out of wood, clothed in masks and costumes to look like the men who dress up as Kachina during religious ceremonies. Austrian engineer J.F Blumrich and a friend of the White Bear (*an old and wise member of the Hopi Tribal Council*), documented some of the most sacred Hopi beliefs as they were narrated to him by the Hopi elder. According to White Bear, the Kachinas were no gods but they could be described as watchers, sent by the gods to teach, defend and watch over the Hopi. The Kachinas were real physical beings of flesh and blood and they looked just like ordinary humans (*could they be the Biblical Watchers?*). Hopi traditions describe the Kachinas as stunningly beautiful and thus, at times they refer to them as “the beautiful creatures.” This designation emphasizes not only their esthetically pleasing appearance but also their role as actual entities in a kinship system since Hopi



traditions say how the Kachinas frequently came down to Earth and physically interacted with the Hopi. White Bear also revealed to his Austrian friend that the Kachinas came from a distant planet the Hopi called "Toonaotakha," which is located outside our solar system and who had visited various worlds and traveled through endless space before they finally reached Earth. Similar to Hopi traditions are those of the Zuni Nation which refer to the first ancestors that came from the sky. Clifford Mahooty, a Zuni elder and member of the Kachina Society, remembers how his "grandfathers" taught him about a "very direct connection" his people have had with "beings from space," which they continue to visit and interact with his people to this very day.

White Bear also conveyed to Blumrich that the Kachinas used flying vehicles to move around Earth or when they traveled back to their home planet called "Paatoowa," in Hopi "flying shield." The flying shield of a Kachina is described as having two parts, with the lower one spinning and the upper one remaining still. Hopi traditions say how a Paatoowa is capable of flying above the water and travel extremely fast reaching any destination desired almost instantly. Interestingly, the word Paatoowa derives from the Hopi "paa" (*water*) and is possibly a reference to the expanding concentric rings observed in a lake or pool. Possibly a metaphorical description for the way the strange airborne device appears to operate, as some AA researchers purport. It is also suggested that the related word "patuka" (*spindle*), may describe the shield's spinning motion. In addition, the prefix "pa-" also denotes "wonder or awe," a word arguably ascribed to a craft that demonstrates such extraordinary capabilities such as those of a Paatoowa. Although the evidence is quite compelling about the nature of a Hopi flying shield, confirmation about its nature is given by American writer and expert on the Hopis, Frank Waters who in his book "Mexico Mystique," wrote that:

"On Second Mesa near Mishongnovi an ancient petroglyph depicts a dome-shaped object resting on an arrow which represents travel through space, and the head of a Hopi maiden who represents pristine purity. As the Hopis believe that other planets are inhabited, this petroglyph represents a paatuwvota or a 'flying shield' similar to a 'flying saucer' that came here in the Beginning."

Interestingly, some Hopis still believe that the Kachinas maneuver these mysterious craft in the skies above them, who much like the Biblical Watchers, were sometimes known to mate with Hopi women. For instance, in the book "Earth Fire: A Hopi Legend of the Sunset Crater Eruption" co-authored by Ekkehart Malotki (*a white professor of languages at Northern Arizona University*) and Michael Lomatuwayima (*a Hopi from the Third Mesa shrine-village of Hotevilla*), there is a reference to a Hopi myth that tells of a young bride who accompanies her handsome Kachina husband back to her Second Mesa village of Mishongnovi on board a flying shield:

"As the shield lifted off, the Kachinas all gave out a boisterous yell. The spectacle was incredible; every sort of Kachina conceivable was present. All of a sudden as the couple flew along, flashes of lightning were visible in the air and the rumble of thunder could be heard. When the shield rose higher, drizzle began to fall. The Kachinas were now accompanying them... [Her] parents had headed to the edge of the mesa at this time to look out. Looking down from the rim of the mesa, they saw an incredible number of people

coming across the plain. To their great amazement all were Kachinas, singing and crying out their calls in a pandemonium."

Another Hopi myth says how a Kachina took a young woman from the village of Oraibi to the Land of the Cloud People:

"...the girl's father had recently died, causing a hardship for the family. Despite their misfortune though the cloud people had been watching the young woman and her mother and decided that the Kachina should marry her. Thus, one day as the girl was in the fields picking squash blossoms she heard a roaring sound, a hissing noise like wind coming through a small place and she wondered what it was. It did not take her too long to notice the approaching the Kachina. The good-looking deity revealed to her the reason of his visitation and announced to her he would take her to his home the following day. As promised, the Kachina returned to the same field and took the young woman by the hand and walked with her over the hill when she noticed a peculiarly round object that the Kachina asked her to enter. Complying to his command the two enter the object and the Kachina did something there was a big roar and soon they were off the ground. The thing they were in suddenly started to spin and it streaked off. After a while he announced to her that they had arrived at their destination and once they were down on the ground again the roaring and hissing sound stopped. Immediately after, he took her up to his village and his home to meet his parents who were very happy that he had found the girl they had spoken of."

In another legend, a Paatoowa is also associated with Sotuknang, the Hopi sky god:

"... a devastating flood had destroyed Palatkwapi, "the red city to the south" (suspected to be located in the red rock country near Sedona Arizona) and shortly afterwards a brother named Tiwahongva and his sister Tawiyisnima, who were forgotten in the chaos and left behind by their fleeing parents, set out on a journey to find them. In the evening they decided to make camp and as they were opening their bundle for dinner a great roar came from overhead. The children were very frightened, wondering what this strange thing could be. The brother held his sister tightly to his breast as a fantastic being descended from the heavens. He was wearing a costume that glittered like ice (metallic spacesuit?) while his head and face shone like a star, who announced to them not to be afraid. "My name is Sotuknang" told them "and Because of my sympathy for your plight, I have come to help you. Get on my paatuwvota and let us be on our way." The children excited by Sotuknang's words entered the flying shield and flew up into the sky enabling the children to see for many miles around. Feeding the hungry children ripe melons, he told them that they must have faith in him and in his teachings that would later arrive through their dreams. Finally, he landed a short distance from the village in which their mother and father had settled, bid the young ones farewell and flew up again into the clouds. Forever grateful to the sky god, the brother and sister walked into the village to be reunited with their parents."

Arguably the most compelling myth found in Hopi traditions, which indicates that the Kachina of the Hopi and other Pueblo people definitely have an otherworldly origin. Moreover, the similarities between the Hopi Kachina and the Sons of Heavens with their terrifying splendor convey that these traditions could only be another reference to the same star beings that came from the Pleiades and imparted knowledge to mankind. A memory that is still retained in the traditions and beliefs of the Hopi people, who as they claim in their prophecies, the return of the Kachina will herald the Fifth Age of Man and

although the Hopi do not know when this event will take place, their return is said to be inevitable!

LAKOTA AND THE ANCESTORS FROM THE SEVEN STARS

The Lakota (*also known as the Teton Sioux*) are a First Nation that inhabits the lands of North and South Dakota. The Sioux are several Native American tribes that consist of two major groups based on language divisions: the Dakota and Lakota, collectively known as the “Seven Council Fires.” The Lakota, are the westernmost Sioux, known for their hunting and warrior culture, who along with the rest of the Sioux Nations of the Great Plains believe that the Pleiades play a major role in their history as well as their present-day culture. Lakota



and Dakota oral history tells how the home of the ancestors is Tayamni, the Pleiades and when one dies, the spirit goes to the Milky Way and turns south to the Seven Stars. The fabled star cluster is also said to be the reason the Lakota distinguish themselves in seven bands or sub-tribes!

Lakota teacher and author, Dr. A.C. Ross in his book “Mitakuye Oyasin” also writes how his people view the Pleiades as their ancestral home. In his YouTube video “Sundance Chief – Lakota Star Connection to Pleiades” reveals that the Pleiades is the head of the White Buffalo constellation, with the belt stars of Orion and Sirius forming the rest of its body (*as shown on the picture to the left*). Previously it was mentioned how the Lakota elder Steve Red Buffalo revealed to the world that the Lakota people can trace their origin back to the Pleiades, a star cluster that according to his people has a connection with the chanupa, the sacred pipe, which symbolizes the union of the Earth with the Sky.

Interestingly, the chanupa is the Sioux sacred, ceremonial pipe used in ceremonies to convey prayers to the Creator and other sacred beings. Lakota tradition has it that White Buffalo Calf Woman (*WBCW*) brought the chanupa to the Sioux Nations as one of the Seven Sacred Rites, to serve as a sacred bridge between this world and Wakan Tanka, the “Great Spirit.”

According to Lakota lore many moons ago, two Lakota hunters from the “Itazipechola” (*Without Bows*) band were sent by their chief to look for buffalo. It had been a harsh bitter-cold winter and many of the people were starving. All day, the two hunters searched for the herds, but to no avail. Just as they were about to give up hope, they saw a lone figure approaching from the west. To their amazement the figure appeared to float instead of walking, so the hunters immediately realized that person was holy. As it came nearer, they noticed it was a beautiful woman clothed in a white buckskin dress with bright quillwork designs on it. Her long, glossy black hair hung about her shoulders, except for a single strand on her left side that was bound with buffalo fur. In her hands, she carried a sage leaf fan and on her back was strapped a bundle. The mysterious woman spoke to the two young hunters and told them:

“I am sent by the Buffalo Nation to visit you people. It is right that you are trying hard to fulfill the wishes of your people and find buffalo even though it is a difficult task.”

As WBCW spoke, one of the young hunters looked upon her with lust in his heart. The other gazed on her with awe and respect due to her divine status. Suddenly, the first hunter gave in to his disgraceful desire and tried to seize the woman. At that very moment, a great white cloud enveloped them and when it was lifted, the hunter had been turned into a bundle of bones. Seeing this, the

second hunter was possessed by fear. Nevertheless, the divine woman reassured the young man and told him to set off immediately for his village and give his chief her message. The young hunter without losing a moment did as



he was told and conveyed to the chief of the tribe that they need to prepare for the arrival of the mysterious woman by building a medicine lodge with twenty-four poles. Quickly, the Lakota built the sacred lodge in the center of the camp circle and prepared an altar of red earth in the center of it as she had instructed. Directly

behind the altar, they were to build a small rack and in front of it place a buffalo skull (*possibly a symbolic reference to the head of the Buffalo constellation, the Pleiades?*) and by doing that came the completion of the preparations.

In the following day White Buffalo Calf Woman arrived at the village with her buckskin dress glowing in the bright sunlight as lightning flashed all around her. Instead of her fan however, she now carried a large pipe made of wood with a bowl of red stone and twelve spotted eagle feathers hanging from it, which symbolized the eagle as the Great Spirit's messenger. The divine deity is said to have taught the Lakota how to use the pipe, how to pray and use the right gestures. She also told them they were to offer the pipe to the four directions, to the sky and to Mother Earth. WBCW also spoke of many other things, like how they were all related to the two-legged, the four-legged, down to the smallest insect and stone in the Creator's sacred universe and how they were to live in peace and harmony with each other and with the Earth. Finally, she informed the chief that Wakan Tanka was well pleased because he had done as instructed and it was his duty to see that the pipe was always respected and revered. By doing so, his people would live and prosper. The holy woman also revealed to the Lakota that they were the purest among the tribes and for that reason she bestowed upon them the holy chanupa, to take care of it for all the Nations on the turtle continent (*North America*).

Lastly, she took from her bundle a sacred stone on which was carved seven circles and told them it represented the seven sacred ceremonies they were to perform. When White Buffalo Calf Woman finished instructing the Lakota, she departed telling them to take a good look at her as she turned into a black buffalo, then into a brown one, a red one and finally into a white buffalo calf before she disappeared over the horizon.

According to Lakota lore, the extraordinary encounter between their ancestors and White Buffalo Calf Woman took place at Mateo Tipi or the Devil's Tower in Wyoming. A natural landmark that in Native American lore is closely associated with the Pleiades. Local legends say how one day, seven little girls were playing at a distance from their village, when they were suddenly chased by bears. The girls afraid for their lives ran toward the village but their pursuers were faster and as they were just about to catch them, the girls jumped on a low rock, about three feet high with the hope of saving their lives. At that moment one of the young maidens pleaded to the rock saying, "Rock take pity on us, rock save us!" The rock heard the girl's plea and suddenly began to grow upwards, pushing the girls higher and higher until the bears could reach them no longer. In their attempts to grab the girls, the beasts are said to have scratched the rock, leaving their mark on it as a reminder of the event. As for



the young maidens, they were now so high up in the sky that turned into the Seven Stars of the Pleiades.

Interestingly, the association of Mateo Tipi with the Pleiades and its connection with the legend of the White Buffalo Calf Woman is definite proof that the story of how the Lakota people obtained their knowledge, the chanupa and the seven sacred rights is in fact their origin story from the Pleiades. An assumption that is supported by the testimony of Standing Elk who revealed that White Buffalo Calf Woman is the youngest of the Seven Sisters of the Pleiades. Moreover, the Pleiadian element in the myth is hinted by the number of the rights taught to the Lakota by the divine woman, the presence of a buffalo's skull at the center of the medicine lodge (*which was a symbolic reference to the Pleiades as the head of the White Buffalo constellation*) and the revelation of the holy woman that she was sent by the Buffalo Nation. According to the Sioux, the term "Buffalo Nation" applies to themselves (*due to their dependance for survival by the buffalo*) and to the buffalo herds. Bearing this detail in mind, could White Buffalo Calf Woman as a member of the Buffalo Nation and due to her association with the Pleiadean stars, have been a symbolic reference to the ancestral tribe of the Lakota, the Buffalo Nation whose representative had come from the White Buffalo constellation?

If yes, then could the Buffalo Nation be a reference to the star ancestors of the Lakota from the Pleiades and the myth of White Buffalo Calf Woman is in actuality a distorted memory or perhaps an encrypted story (*for those not initiated into the sacred traditions of the tribe*) of a visitation event from the seven stars that took place long ago?!

SEVEN STAR-TEACHERS AND THE DESCENT OF ANISHINAABE FROM THE HOLE IN THE SKY

The Anishinaabe are a group of culturally related indigenous people who reside in what are now Canada and the United States, concentrated around the Great Lakes. They include the Odawa, Saukteaux, Ojibwe (*including Mississaugas*), Potawatomi, Oji-Cree and the Algonquin people. Interestingly, Anishinaabe traditions say how their ancestors migrated from the eastern areas of North America and from along the East Coast, after they were educated and warned by a group of mysterious deities about the arrival of Europeans. According to Anishinaabe oral history as Ojibwe scholar and writer Basil Johnson writes:



"One day a small seashell emerged from the waves of the great sea and hovered over the land of the Anishinaabe where it remained for a long time. It frightened the men, women, and children; puzzled the wise and learned medicine men. The shell levitated there in the western sky, shining bright as a star during the day, bright as the moon during the night."

Ojibwe traditions say how from within the flying seashell seven great "miigis", a word that translates as "radiant/iridescent beings in human form," appeared to the Anishinaabe peoples in "Waabanakiing" (*Land of the Dawn – East Coast of North America*) to teach the people about "midewiwin" or "civilized life-style." It is said that one of the great miigis was too spiritually powerful and would kill people in Waabanakiing whenever they were in its presence. This being is said to have later returned to the depths of the ocean but left the remaining six great miigis to teach the people (*a tradition that eerily resembles Berossus' account of the Oannes*). Each of the six miigis is said to have established separate "doodem" (*clans*) for the people and after doing so, the six radiant beings returned to the depths of the ocean as well. Some oral traditions surmise that if the seven miigis had stayed with the Anishinaabe, they would have established the "Animikii" or the "Thunderbird doodem" (*perhaps a clue about their "avian," otherworldly origin?*). At a later time, one of these miigis is said to have appeared in a vision to relate a prophecy. The prophecy said that if the Anishinaabe did not move further west, they would not be able to keep their traditional ways alive because of the many new pale-skinned settlers who would arrive soon from the east (*Europe*). They were also told that their migration path would be symbolized by a series of smaller Turtle Islands. The first of which was "Mooniyaa," where present-day Montreal developed. The second island was in the vicinity of the "Wayaanag-gakaabikaa," present-day Niagara Falls and once they reached the third island near the present-day city of Detroit, Michigan, the southern group of Anishinaabeg divided into three groups, the Ojibwe, Odawa, and Potawatomi.

Interestingly, oral traditions say that the little seashell appeared and hovered in the western sky as it followed the Anishinaabe on their westward migratory route. A clue that the miigis were perhaps behind the stories of the famous Thunderbirds in Native American lore?

A thunderbird is a legendary creature in North American traditions considered to be a supernatural being of power and strength. Ojibwe traditions in particular say that the thunderbirds used to punish humans who broke moral rules and protected the Anishinaabe from danger. Exactly what the miigis are said to have done in Anishinaabe traditions by educating and protecting these North American people until they reached lands that were safe for them to inhabit. Therefore, could the miigis with their radiant appearance and flight capabilities have indeed been the culprits behind the stories of the “thunderbirds”?

Could their duty as protectors and teachers of the Anishinaabe identify them with the Watchers, Nommos and Apkallu, who descended from the sky like birds?

Although a direct connection of the miigis with the Pleiades cannot be made (*albeit it is implied, since they were said to be a group of seven radiant beings*) due to the limited information available about them, the Anishinaabe people retain traditions about the origin of their ancestors from those stars. In particular, the Ojibwe refer to the Pleiades as the “Hole in the Sky.” Their creation story says how many generations ago “Asibikaashi” or the Spider Woman lowered the first humans from the Sky World to Earth through “Bagone’giizhig” (*the Hole in the Sky*) which is guarded by seven sisters. They claim that the seven stars represent the opening between the Earth and the star world, a tradition that confirms the obvious!

CHEROKEE AND THE SEVEN SISTERS

The Cherokee or “Principal People” are one of the indigenous peoples of the Southeastern Woodlands of the United States. Prior to the 18th century they were concentrated in their homelands, in towns along river valleys of what is

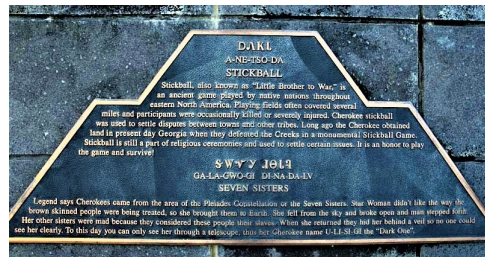


now southwestern North Carolina, southeastern Tennessee, edges of western South Carolina, northern Georgia and northeastern Alabama. Unfortunately, when the United States government took over the Cherokee owned lands in 1837, the removal of Indian Territory known as the “Trail of Tears” began during

which the Cherokee in several southeastern states were driven out from their homes. The expelled from their lands Cherokee were staged at various camps at Ross's Landing in Chattanooga, Tennessee, which was the launching point for forced removal of Native Americans from their tribal lands to the west.

Today Ross's Landing Riverfront Park memorializes the location of those unfortunate events, while it also happens to be the nation's largest public art project celebrating Cherokee history and culture. The park was created by Gadugi, a group of five Cherokee artists from Oklahoma and is designed to be a microcosm of the region, including its urban grid, mountainous terrain and riverbank configuration. Interestingly, several plaques have been installed on various spots around the park that share with the visitors information about the Cherokee Nation, its customs and traditions. Out of the many plaques, there is one of particular interest since it narrates the story of the “Seven Sisters” which is the origin story of the Cherokee people:

“Legend says Cherokees came from the area of the Pleiades Constellation or the Seven Sisters. Star Woman did not like the way the brown skinned people were being treated, so she brought them to Earth. She fell from the sky and broke open man stepped forth. Her other sisters were mad because they considered these people their slaves. When she returned, they hid her behind a veil so no one could see her clearly. To this day you can only see her through a telescope, thus her Cherokee name U-LI-SI-GI the “Dark One”.”



Aside from the plaque that narrates the creation story of the Cherokee however, there is also a large artwork on one of the marble walls of the park where seven Cherokee warriors appear to emerge from the Seven Sisters, the place of their origin. What is also remarkable is that the story of the Seven Sisters is also featured on the national flag of the Cherokee Nation by



illustrating seven stars (*Star Woman and her six sisters*) and a dark one (*represents Star Woman in her role as the Dark One after she committed her illicit act*), as a means of celebrating and remembering the Pleiadian origin of their ancestors!

CREE AND THE HOLE IN THE SKY

The Cree Nation are the most populous and widely distributed Indigenous peoples in Canada, who inhabit the territory in the Sub-Arctic region from Alberta to Québec, portions of the Plains region in Alberta and Saskatchewan.

The Cree are indigenous people who originally lived in Manitoba, Canada. However, one branch later moved southwest to adopt a buffalo-hunting culture and is referred to as the Plains Cree, who lived from Lake Superior westward in northern Minnesota, North Dakota and Montana. The name Cree originated with a group of Indigenous peoples near James Bay whose name was recorded by the French as “Kiristinon” and later contracted to “Cri” and “Cree” in English.



The name the Cree Nation calls itself though is “Nehiyawak,” a name also used to describe the Plains Cree.

The populous First Nation of Canada in their creation stories also say how the first ancestors arrived on earth from the stars. According to Wilfred Buck (*a science educator of the Opaskwayak Cree Nation*), the Cree identify in the sky a great trickster when they look up at Orion who points toward the Pleiades. The Cree Indians as Buck explains, believe where the Pleiades is positioned exists a hole in the sky, which is our planet’s connection

to the cosmos. In Buck’s opinion the story refers to a spatial anomaly which in modern science is referred to as a “wormhole.” Cree ancient lore says how humans were lowered down from the hole in the sky on a single thread created by “Koko Minakasis” or Grandmother Spider, who sits on the Milky Way or “Atchak Sipi” (*river of spirits*). In Buck’s own words:

“Right below the grandmother spider is the Pleiades, the seven sisters, called Pakone Kisik, the hole in the sky. The genesis mythologies say this is where we come from. We come from those stars, we are related to those stars. Once we finish doing what we come here to do, we go back up to those stars.”

IROQUOIS NATIONS AND THE PLEIADES

The Iroquois or “People of the Longhouse” are an indigenous confederacy in the northeastern part of North America. During the colonial years they were known to the French as the Iroquois League, later as the Iroquois Confederacy and to the English as the Five Nations, comprising the Mohawk, Onondaga, Oneida, Cayuga and Seneca. After 1722, they accepted the Tuscarora people from the southeast into their confederacy since they were also Iroquoian-speaking and consequently became known as the Six Nations. In the indigenous traditions of the Iroquoian culture the stars play a significant role especially the “Seven Dancers” (*Pleiades*), who are regarded as the Iroquoian point of origin!



Iroquoian creation myth says how the first human being “Iotsitsisen the Sky woman,” came from a place in the Pleiades region on a beam of light. Her name as the myth explains means “Mature Flower” and she was one of other beings of light, the Sky people. The myth says how Sky Woman descended from her world to earth, piercing a cloud draped world which had become inundated by a great flood and brought with her the seeds of plants considered sacred by the Iroquois (*among them tobacco and corn*), forming the major components of Iroquois social spiritual and ceremonial life. Iroquoian beliefs also say how the spirit is liberated from the body upon death to return along a star path to a place of living light, an actual planet in the Pleiades cluster. It is also said that while on this journey, the spirit would come to know the mysteries of the universe and would be thereby enlightened. Admittedly a tradition that confirms the obvious!

THE BIRD PEOPLE OF MISSISSIPPIAN CULTURE

Mississippian culture was a Native American civilization that flourished in what is now the Midwestern, Eastern and Southeastern United States from approximately 800 CE to 1600 CE. The culture is mostly known for building large, earthen platform mounds in pyramidal shapes. The culture was composed of a series of urban settlements and satellite villages linked together by loose trading networks. The largest among those settlements was Cahokia and the major religious center located in what is present-day southern Illinois.



Today known as “The Cahokia Mounds State Historic Site,” the pre-Columbian Native American city covered about 6 square miles and included about 120 manmade earthen mounds in a wide range of sizes, shapes and functions. Today, the Cahokia Mounds are considered to be the largest and most complex archaeological site north of the great pre-Columbian cities of Mexico. Although not much is known about the religious views and creation stories of the culture that made them *(due to the lack of written texts left behind)*, evidence unearthed by archaeologists in conjunction with the oral traditions of the First Nations that descended from the Mississippians, provide enough clues to make a sturdy assumption.



As Belden C. Lane *(a Presbyterian theologian who teaches on a Jesuit faculty at Saint Louis University)* writes in his book “The Great Conversation: Nature and the Care of the Soul,” the Osage Indians of Missouri, Oklahoma and Kansas trace their ancestral roots to the Mississippi Valley and their creation myth explains how their ancestors originally came to Earth from the Pleiades. They landed as eagles the myth says, in a red oak tree near the Great River, scattering acorns everywhere.



Interestingly, Lane makes a reference on two stone tablets found at or near Cahokia that illustrate a birdman figure *(a man with a beaked nose and wings)*. On one of these tablets *(known to the experts as the Kassly Birdman Tablet)* as the theologian writes, the figure has the six *(the seventh is obscured by the belt but still visible)* prominent stars of the Pleiades on his chest, arranged exactly as they appear in the sky. Evidence that according to Lane denotes that the people of Cahokia may literally have traced their origin to this realm in the heavens!

Additional evidence that supports Lane’s assumption derives from the Etowah plates, a collection of Mississippian copper plates discovered in Mound C at the Etowah Indian Mounds near Cartersville, Georgia. Many of the plates display iconography that archaeologists have classified as part of the Southeastern Ceremonial Complex, specifically “Birdman” imagery which is associated with warriors and the priestly elite. On one plate in particular, there is a depiction of a birdman dressed in ceremonial regalia, whose skirt carries the P-like shape of the Pleiades, while he holds a star *(in his right hand)* and battles with a serpent. Interestingly, the star motif has been identified by scholars as the “Petaloid Motif,” which name derives from its resemblance to flower petals and is usually placed around individuals, objects or supernatural beings. Could this be a clue that denotes the divine-celestial status of the birdman warrior featured on the plate?



Possibly, since the reptile represents the Great Serpent or Horned Serpent, the most well-known mythological figure from the Mississippian Civilization. Although the Mississippians left no clues as to the symbolism behind the serpent, in Native American lore, the Great Serpents were seen as powerful beings of the Underworld who were in constant antagonism with the forces of the Upper World, usually represented by the “Thunderers” or “Thunderbirds” *(commonly depicted as Birdmen or Falcon beings)*.

According to scholars, images of birds were represented in several different ways within the Cahokia culture but the most important images of birds were birds of prey. The majority of these are in the form of or in reference to falcons, whose origin is placed in the Upper World along with the Sun, Moon and stars.

Admittedly an interpretation that not only provides further evidence about the reasonable connection between the Pleiades and birds, as a reference to the first ancestors who descended from those stars (as the descendants of the Mississippians still claim), but that the origin of the mythical Thunderbirds of Native American lore and that of the Mississippian people as well as their descendants can be traced back to beings that descended from the Pleiades!

WHAT DOES THIS ALL MEAN?

Conclusively and after spending quite some time writing about all these fascinating civilizations and cultures, it becomes apparent in one way or the other, either directly or indirectly and irrespective of our ethnic origins, that the stars of the Pleiades have had an enormous influence on human society and development all over the world. Evidence that arguably suggests a common human memory of an origin with a starting point in the Pleiades stars.

Therefore, could this really mean that flesh and blood extraterrestrial beings descended from the Pleiades and imparted knowledge that helped to bring man from the Stone to the Space Age?

In a sense, were these beings arbiters of human destiny?

Are they our kin, our ancient forefathers as ancient traditions from around the globe firmly suggest?

GENETICS AND CELESTIAL ORIGINS?

Surely such a question would largely marginalise people into two distinctive groups. The first would include those who would utterly dismiss the idea as false, claiming there is not a single piece of evidence that could support such an absurd idea. The second group on the other hand, would most likely support or at least entertain the idea of paleocontact and that of an extraterrestrial ancestry, either due to personal beliefs (*liberal way of thinking*) or cultural understandings (*such as a Hindu or a Native American would*).

However, instead of finding more reasons to divide ourselves and dispute one another, there is another, more “civilized” way to settle this “debate” (*the middle way, so to speak*), which is to take a look at within ourselves, meaning our genes, our genetic make up, because if there is the slightest possibility that humankind is a product or offspring of a space-faring civilization, then the science of Genetics will undoubtedly provide the answer.

One of the largest enigmas about our species that has bothered scientists for quite some time is why there are so many blood types (*such as Rh negative, Rh positive, A, B, AB and O*) when we are all supposed to have descended from the same hominid ancestor in the plains of Africa. An enigma that has been beautifully noted by American anthropologist Robert Sepher:

“According to modern DNA sequencing, it is demonstrated that humanity as we know it, is not just one “single race” that descended from the same ancestor in Africa, but a hybridized species, with a far more enigmatic truth behind it all.”

Geneticists argue that we can only inherit what our ancestors had except in the case of a mutation. Other than that, we can have any combination of traits inherited from all our ancestors. For instance, all animals and other living creatures known to man can breed with any other of their species. Relative size and color make no difference. However, if the same rule applied to us, then why infant's haemolytic disease occurs in humans if we are all of the same species?

Hemolytic disease is the allergic reaction that occurs when an Rh-negative mother is carrying an Rh-positive child. Her blood builds up antibodies to destroy an “alien” substance (*as if it was a virus*), thereby destroying the infant. To prevent this from happening, women with rhesus negative blood are routinely given an “Anti-D” injection during their first pregnancy. This mops up any D antigens in their bloodstreams that may have crossed over from the fetus and prevents them from becoming sensitized to it. But why would a mother's body reject her own offspring in the first place?

Nowhere else in nature this occurs naturally, except when there is a cross breeding between two different species like that of a horse and a donkey, which results to the birth of a mule. Consequently, could Homo Sapiens be a crossbreeding between two different human species?

Besides, if we had all evolved from a single African ancestor as mainstream scientists insist, then we would all be biologically compatible and science cannot explain why in actuality we are not. Geneticists theorize that these people (*RH-negatives*) must at least be a mutation if not descendants of a different ancestor. A theory that fails to explain however, what caused the mutation in

the first place. Why does it so violently reject the Rh factor if it shared the same ancestry?

Who was this ancestor?

Does the Book of Genesis provide the answer to this enigma when it says:

“The sons of God saw the daughters of men that they were fair; and took them wives, all of which they chose.”

Genesis 6:2

“God came into the daughters of men, and they bare children to them, and the same became mighty of old.”

Genesis 6:4

Could the Book of Genesis refer to a divine union between the so-called “Sons of God” and the earthy females that took place at some point in remote history?

Are the Watchers the “culprits” behind the mutations found in our blood?

The following passage from the Book of Genesis reads:

“The iniquity of the father will be unto the children unto the fourth generation.”

Genesis 34:7

Interestingly, the verse implies that something is inherited from this “otherworldly” union that is passed down from father to son. Therefore, could this “divine iniquity” be an encrypted reference to a “holy” bloodline that can be traced back to the Sons of God, who copulated with human women and gave rise to great rulers, the so-called “blue bloods” of today?

Possibly, considering that the word “blood” is mentioned more often than any other word in the Bible after that of “God.” Genetic studies have shown that the majority of people have rhesus positive blood. That means their blood cells, with the exception of 15 percent of the population, have a substance known as D antigen on their surfaces. The remaining percentage does not and their blood is said to be rhesus negative. Experts suggest that the D antigen could have been lost through genetic mutation, external manipulation or perhaps through a disease. However, British author Nick Redfern in his book “Blood of Gods” writes that there is no substantial scientific evidence that the Rh-negative blood was a natural earthly occurrence, since the evidence suggests it was not evolved on earth in the natural course of events. Therefore, could the true “missing link” be man himself?

Ironically rhesus negative blood is commonly known as “alien blood.” Could such a term be purely coincidental?

Since we are not all compatible with one another, could it be inferred that we are indeed a hybrid species of an earthly and celestial origin?

Could this be the reason why only our species amongst the ape family has emerged to this truly advanced technological intelligence?

Arguably there is nothing more advanced than humans on planet Earth. Many scientists agree that our species, in addition to its intelligence, is not very

capable of occupying a wide range of environments. In other words, we are extremely limited when it comes to surviving on our planet. Moreover, biologists have also noticed contrasts between human physiology and that of other animals on earth, with many scientists concurring that compared to other species on earth, humans are rather strange.

Charles Darwin himself observed that humans were surprisingly like domesticated animals. In a sense, humans like domesticated plants and animals stand well outside the classic Darwinian paradigm. As a matter of fact, we are so unusual relative to other primates that it can be solidly argued that we do not belong on Earth at all, that we are not even from Earth because we do not seem to have developed here. Therefore, are scientists right when they apply the theory of evolution to Homo Sapiens?

Darwin himself was strangely quiet on this point but his co-discoverer Alfred Wallace was less reluctant to express his views. Wallace himself was adamant that some intelligent power has guided or determined the development of man. He concluded that Man was an exception to the orderly operation of biological laws. A conclusion that compelled America's honored evolutionist Stephen Jay Gould to describe human evolution as an "awesome improbability." Bruno Vollmert, a professor of molecular chemistry at the University of Karlsruhe in Germany once said that:

"Darwin's theory of the origin of species and of life in general by mutation and selection was and is a great mistake."

An opinion also supported by Norman Macbeth who in his book "Darwin Retried" writes:

"Darwin was an amateur. He did not teach in a university or work in a laboratory; he did science in his own house with no trained staff and very little (fossil) equipment."

As Darwin assumed the major credit for his "survival of the fittest" concept, he also assumed the great burden of attempting to prove to the world that his theory was correct without fault or exception, which inevitably caused him to lose some scientific objectivity. In bypassing the anomaly of man by providing less than perfect explanations based solely upon his theory, Darwin was able to convince large segments of the scientific community that his theory was by and large correct. In truth however, he was not at all at ease with the explanations that he had devised to explain some of man's deviations from the rules that obviously did govern all the rest of the animal kingdom. For instance, he was unable to satisfactory answer based on the laws of his theory, why Man alone is relatively hairless. An enigma that according to Dr. Ellis Silver is evidence humans are the aliens we have been looking for all along.

The American evolutionist explains that there are several tell-tale signs present in the human race that suggest human beings did not evolve alongside other life-forms on Earth. In his book "Humans are not from Earth - A Scientific Evaluation of the Evidence," he presents thirteen leading hypotheses and seventeen factors which suggest that humans did not evolve on our planet. Mankind is supposedly the most highly developed species on Earth and yet is surprisingly unsuited and ill-equipped for our planet's environment, Dr. Silver

points out. One of his strongest arguments is the incompitance of our skin to cope with the sunlight, compelling him to pose the following questions.

Why the more someone is exposed to the sun the more pink the skin turns?

Why our own sun does to us so much harm?

Why Humans easily burn when they are exposed to the sun, whereas many creatures do not?

After the billions of years that life has existed on Earth and with humans now supposedly sitting at the top of the evolutionary ladder, how can it be possible that the sun still hurts our eyes and injures our skin?

We might expect this in species much further down the evolutionary ladder but even our reputed ancestors, the ancient hominids had prominent brow ridges that shielded their eyes. The fact that we do not have them now makes no sense if we came from Earth, Dr. Silver adds. The only plausible explanation as he proposes is that we only arrived here comparatively recently from an environment with indirect or weak sunlight (*with lower levels of UV radiation*) and we have not had time to adapt to our suns light yet. Additionally, he suspects that our original home planet must be constantly and comfortably warm, with day and night temperatures both about the same. An assumption that implies a lack of seasons or that we evolved on a world further away from its sun. If the whole planet was shrouded in clouds and there were no seasons, there would be little distinction between the tropical and temperate regions. Both would be highly habitable and that fits our natural inclination to explore and colonize every part of the planet, Dr. Silver concludes.

Another clue that hints to an extraterrestrial origin of our species (*based on Dr. Silver's theory*) is the chronic back pain many of us experience, which is an additional sign that humans might have evolved on a planet where the gravitational forces were lower. The lack of hair is another, which the American evolutionist admits is one of the most peculiar features on the human body. As a matter of fact, it is of paramount importance for humans to wrap themselves in the furs of other animals, just to prevent themselves from freezing to death, even on the plains of Africa where we have supposedly evolved. This "weirdness" of our species was also noticed by British zoologist Desmond Morris, who in his book "The Naked Ape" highlights the amazing mystery of mankind's "missing hair":

"Functionally, we are stark naked, and our skin is fully exposed to the outside world. This situation still must be explained, regardless of how many tiny hairs we can count under a magnifying lens... The naked ape [man] stands alone, marked off by his nudity from all the thousands of hairy, shaggy or furry land-dwelling mammalian species... if the hair has to go, then clearly there must be a powerful reason for abolishing it."

Darwinism has yet to produce a satisfactory answer as to how and why man lost his hair. Many imaginative theories have been suggested but so far none has come up with an acceptable explanation. The one conclusion that can perhaps be drawn, based on the principle of gradiented change, is that man spent a long time evolving, either in a very hot environment or in water. Perhaps the reason behind the loss of hair is sexuality as Desmond Morris

highlights, who writes that one particular anomaly of our species is that the human female is always “in heat.” Nevertheless, she can only conceive for a few days each month, while primate females have oestrous cycles and are sexually receptive only at special times. American Biologist Jared Diamond has pointed out that this is an evolutionary enigma that cannot be explained by natural selection. Many scientists have also commented on the anomaly of the male penis, which is by far the largest erect penis of any living primate due to its unique lack of penis bone. This is in complete contrast to other mammals, which use the penis bone to copulate at short notice. The deselection of this vital bone would have jeopardized the existence of the human species unless it took place against the background of a long and peaceful environment. Geneticist Steve Jones has described the human penis as a mystery which is “unanswered by science,” a description also supported by Dr. Diamond’s conclusion:

“... we descend to a glaring failure: the inability of twentieth-century science to formulate an adequate Theory of Penis Length... astonishing as it seems, important functions of the human penis remain obscure.”

Desmond Morris has described man as “the sexiest primate alive,” yet he is at a complete loss as to why evolution granted us what he calls, “a bountiful gift.” The whole human body seems to be perfectly designed for sexual excitement and pair bonding, Morris further remarks, who sees elements of this plan in the enlarged breasts of the female, the sensitive ear lobes and lips and a vaginal angle that encourages an intimate face to face copulation. He also highlights our abundance of scent-producing glands, our unique facial mobility and our unique ability to produce copious tears. All features which strengthened the exclusive emotional pair-bonding between male and female. Yet the question remains as to why evolution gave us such freedom when it comes to copulation since it is not necessary for the survival of the species.

The Darwinists are strangely silent on what gradual steps were involved, but however it happened, it should have taken a long, long time and apparently that is not the case. However, even if that was the case, Darwinists have not managed to explain adequately how the major changes in human anatomy were achieved in a time frame of only 6 million years. As Dr. Silver points out, we are very differentiated from the rest of the animal kingdom. We possess extremely fine coat, hair growing out of odd places, opposable thumbs, huge heads, big flat feet and walk using our two legs only, traits that do not apply to what we would term as a “native species.”

Another argument made by the American evolutionist is the structure of our bones which is much lighter than the bones of every hominid and that of our muscles, which are significantly weaker than comparable muscles in primates. Somehow, getting “better” made us much, much weaker, he writes and is a remark that arguably makes one to wonder where the adaptive advantage in becoming so much more fragile is.

The ability of speech is another significant enigma since human throats are completely redesigned relative to primate throats, allowing humans to break typical primate sounds into the tiny pieces of sound (*by modulation*) that have come to be human speech, Dr. Silver points out. Many scientists believe that speech and subsequently language is the key to mankind’s great leap forward since it

uniquely enables us to communicate and transfer ideas and experiences from one generation to the next. The origin of human language capability though remains a controversial subject and raises more questions than answers. American philosopher Daniel Dennett beautifully sums up the state of confusion:

“... work by neuroanatomists and psycholinguists has shown that our brains have features lacking in the brains of our closest surviving relatives, features that play crucial roles in language perception and language production. There is a wide diversity of opinion about when in the last six million years or so our lineage acquired these traits, in what order and why.”

Most scientists now believe that *Homo sapiens* had the ability to produce speech from its very beginning. Studies of human mitochondrial DNA suggest that, since speech is widespread today, it must have developed from a genetic mutation in “mitochondrial Eve” nearly 200,000 years ago. The pioneering work of American linguist Noam Chomsky has shown that newborn babies inherit genetically an innate and highly advanced language structure. According to Chomsky’s widely acclaimed theory of universal grammar, the child is able to subconsciously flick a few simple switches in order to comprehend and speak the language of its parents wherever in the world it happens to be born. Yet Chomsky (*the leading world expert in the science of linguistics*) cannot see how the human language acquisition system could possibly have evolved by natural selection. One of the foremost evolutionists, Stephen Jay Gould, acknowledges the difficulties with the evolution of language by effectively admitting that it was a freak or chance development:

“The universals of language are so different from anything else in nature, and so quirky in their structure, that origin as a side consequence of the brain’s enhanced capacity, rather than as a simple advance in continuity from ancestral grunts and gestures, seems indicated”

According to Darwinian Theory, a few simple grunts would have sufficed for everyday existence and yet here we are today with more than 6,000 speaking languages developed all over the world. Evolutionists concur that speech capability was not such an easy or obvious target for natural selection. The human ability to talk resides in both the shape and structure of the mouth and throat, as well as in the brain. In adult humans the larynx (*voicebox*) is situated much lower than in other mammals and the epiglottis (*the flap of cartilage at the root of the tongue*) is incapable of reaching the top of the roof of the mouth. Moreover, we cannot breathe and swallow at the same time without the risk of choking. Speech also causes our teeth to become crowded, so that prior to the advent of antibiotics, septic impacted molars would often prove to be fatal. Evidence that denotes speech is an evolutionary disadvantage and yet it is one of those abilities that defy our species. Consequently, since nature would have no reason to grant us this incredible ability, should we trust our ancient ancestors when they say that speech was a gift offered to us by beings that descended like birds from the stars of the Pleiades?

Another significant trait of our biology that distinguishes us from the rest of the ape family is the difference between the number of chromosomes possessed by higher primates and humans. All the higher primates carry 24 chromosomes

from each parent, for a total of 48 in the cells of each individual. Humans on the other hand carry 23 from each parent, for a total of 46. Although this difference implies we have lost two full chromosomes, in actuality the 2nd and 3rd chromosomes in higher primates are, in humans, fused together to make chromosome #2. According to Dr. Silver the only way such a massive change could occur among our ape ancestors and then be successfully passed on to create a new “line” is if the Robertsonian translocation (*the most common form of chromosomal translocation in humans, where two chromosomes, the structures that make up a person's DNA, join together in an abnormal way*) happened in exactly the same way to different individuals, a male and a female, at virtually the same time. In addition, those two individuals would have to live in the same general area, survive to breeding age, find each other without knowing they carried a game-changing mutation and then mate to have offspring that could propagate the mutation. Once their offspring would be born, they would have to live long enough to find similarly mutated mates, which at first means mating with mutated siblings to have offspring, while avoiding inbreeding. An example that denotes such a genetic change is improbable to have happened randomly in nature. Therefore, for the mainstream to maintain their genetic model of human evolution, they must convince us that the particular Robertsonian translocation we have was not fatal to the first individual who initiated it, Dr. Silver concludes.

Interestingly, evidence that supports the theory of Homo Sapiens being offspring of extraterrestrial human beings from another planet has been around since the 1980s. That is when a research was conducted by a group of geneticists who wanted to establish a more accurate date for when humans and chimpanzees split from their presumed common ancestor (*since till that time paleontologists used fossilized bones to establish a timeline that indicated the split came between five and eight million years ago, which was a wide bracket that could and had to be narrowed*). To their astonishment, the scientists found out that humans were not anywhere near the official age range of eight to five million years old. Instead, their research showed that humans were only about 200,000 years old.

According to the orthodox scenario, Homo sapiens suddenly emerged roughly 200,000 years ago and somehow made little use of his huge brain for 160,000 years. Then, 40,000 years ago seemingly underwent what we might call a transition to modern behavior and by moving northwards and out of the plains of Africa, Homo Sapiens expanded through most of the globe by 13,000 years ago. One thousand years later he coincidentally discovered agriculture and 6,000 years later he formed great civilizations with advanced astronomical knowledge. A scenario that admittedly sounds utterly implausible and flies in the face of our understanding of evolution as a slow and gradual process. Common sense would suggest at least another million years for Homo sapiens to develop from stone tools to using other materials and perhaps a hundred million years to master such arts as mathematics, engineering and astronomy, let alone going to space.

In 1911, anthropologist Sir Arthur Keith listed the anatomical characteristics peculiar to each of the primate species, which set each apart from the rest. His results were as follows: gorilla 75, chimpanzee 109, orangutan 113, gibbon 116 and man 312. Evidence that scientifically shows mankind is nearly three times more distinctive than any other ape. Could this perhaps be the reason the supposedly “human” fossil record contains nothing that looks human until we suddenly appear with Cro-Magnon?

Evidence that strongly suggests we most likely did not evolve the way Charles Darwin proposed derives from the records we have in our possession of the four kinds of hominoids that did micro evolve or otherwise develop on earth. Those hominoids live among us today in the dense forests and jungles that cover nearly half the planet's available land, a fact that contradicts what Darwinism predicts (*since we supposedly evolved from the same ancestor with the rest of the primates*). A fact that indicates the missing link still remains a mystery. An assumption that is supported by an article published in 1995 on "The Sunday Times," which summarized the evolutionary evidence as follows:

"The scientists themselves are confused. A series of recent discoveries has forced them to tear up the simplistic charts on which they blithely used to draw linkages... the classic family tree delineating man's descent from the apes, familiar to us at school, has given way to the concept of genetic islands. The bridgework between them is anyone's guess."

As for the various contenders speculated to be man's ancestor, "The Sunday Times" article had to say the following:

"Their relationships to one another remain clouded in mystery and nobody has conclusively identified any of them as the early hominid that gave rise to Homo sapiens."

Therefore, could the mystery behind the origins of Homo Sapiens be solved if the traditions of our ancient forefathers are taken into account?

Could the Sons of God really be behind our bizarre nature and the reason we are so different compared to the rest of the primates?

Could this be the reason we are inclined towards technological development and superiority?

According to Dr. Silver, the answer is an astounding "yes" and proposes that mankind most likely arrived from the stars on a primitive Earth with a head start of at least a few thousand years and is a hypothesis that could admittedly explain man's incredible brain. Evolutionists see the human brain as nothing more than a set of algorithms, but they are forced to admit that it is so complex and unique that there is no chance of reverse engineering the evolutionary process that created it. One of those is the eminent British scientist Roger Penrose, who has said the following:

"I am a strong believer in the power of natural selection. But I do not see how natural selection, in itself, can evolve algorithms which could have the kind of conscious judgments of the validity of other algorithms that we seem to have."

Charles Darwin's partner, Alfred Wallace, clearly recognized the contradiction when he wrote:

"An instrument [the human brain] that has been developed in advance of the needs of its possessor."

Elsewhere Wallace aired his suspicion that another factor, "some unknown spiritual element" was needed to account for man's unusual artistic and scientific abilities. Hungarian British Jewish author Arthur Koestler beautifully noted:

"The neocortex of the hominids evolved in the last half a million years... at an explosive speed, which so far as we know is unprecedented."

According to the Theory of Evolution, we are not supposed to have become intelligent overnight since evolution is supposed to be a very slow process. However, when we go back one million years, instead of finding evidence that our semi-intelligent ape ancestors had started to use some form of primitive writing, basic art and simple multiplication, there is utterly nothing, no evidence at all. Without exception, all the evidence shows that our ape ancestors continued to use the most basic stone tools for 6 million years despite an increasing cranial capacity. This is very bizarre and highly contradictory, especially when it is realized that human brain was to acquire an incredibly efficient design with capabilities light years away from man's needs for everyday existence.

Evolution generally means that a species adapts to its environment, with humans being the exception to the rule. A significant part of the theory comes down to the fact that we have altered the planet to suit our needs, rather than the other way around, Dr. Silver remarks. The fact we have the habit of altering our environment so drastically no matter our technological capabilities is an indication we are just not suited on living in Earth's natural habitat. In a sense it looks more as if we are terraforming the planet and not just "going with the flow." Continuing with this line of thought, the American evolutionist refers to the rapid growth of human population on the planet, a fact that feels as if we are the invaders here who exploit the planet until we are mature enough to "infect" another one.

According to biologists, when a new species is introduced into an environment that does not originally belong to, eventually it takes over. This is because it does not have any natural predators and the local fauna is not equipped to defend itself against it. Thus, the non-native species has free reign to hunt, eat and breed, with the potential to decimate the species of the local ecosystem it feeds with (*arguably a description that eerily describes our species with great accuracy*). We are so over the top of the food chain that is pointless to consider ourselves as the apex predator in it. It is as if we exist outside of earth's eco-system, as if we were parasites or better put "foreign species," Dr. Silver adds.

Based on the evidence presented in his book, the American evolutionist concludes that mankind could not have evolved from any hominid on earth, but that we did evolve from a hominid on our original home planet and we came to Earth or we were brought here (*as fully evolved Homo Sapiens*) between 60,000 and 200,000 years ago. Admittedly a compelling theory, which unfortunately has been met with widespread ridicule and skepticism.

Of a similar opinion with that of Dr. Silver was American paranormal researcher Loyd Pye, who became convinced that life was deposited here, whole and complete with a wide variation of species at several points throughout the development of the planet. As a matter of fact, Pye had stated that there were no creatures resembling humans on earth until the Cro-Magnons at around 200,000 years ago. Before that, the hominid fossil record contains only thick boned, heavily muscled creatures who are brutes compared to humans. To his opinion this leaves an implausibly brief time by any ape species to have "evolved" our much slighter frames and the supercharged

brains guiding them. Once we accept this truth *(as he liked to say)*, then humans absolutely cannot be natives of earth in any Darwinian sense, instead:

- 1) We arrived here on our own volition from somewhere outside the planet.
- 2) We were brought from somewhere else by some entity that placed us here to live, with or without our cooperation.
- 3) We were deliberately developed-created on earth by some entity who utilized genetic manipulation or crossbreeding or a combination of both.

In Pye's opinion the 3rd option is the most probable, in which humans were developed-created on earth by human-like "aliens" using a combination of genetic engineering and crossbreeding with native primates *(hominoids)*. An assumption that is also supported by the origin stories of our ancient ancestors and religious sources. In particular, Pye believed we were engineered as a stock species, with MtDNA studies suggesting the base species was blacks in Southern Africa. Then the other races could have developed from extended intervals of isolation in various areas around the globe. It also remains possible that the diversity of human race resulted from periodic rounds of genetic "tinkering" by the "Terraformers" *(as Pye called our extaterrestrial progenitors)* to "modify" the original "model," for whatever reasons they might have had. The American researcher further speculated that we might also have resulted from hybridizing between similar genetic species, including the "Terraformers," a scenario introduced in the Biblical narrative.

Therefore, is it possible that we are "aliens" living on Earth, created or brought here by star beings, which had a genetic package very similar to Earth-based primates *(also giving credence to the legends of divine births)?*

English Nobel prize-winning scientist Francis Crick *(mostly noted for being the co-discoverer of the structure of the DNA molecule in 1953 alongside James D. Watson)* in his 1982 book "Life Itself," argues that there is no possible way that the DNA molecule could have gotten its start here on Earth:

"An honest man, armed with all the knowledge available to us now, could only state that in some sense, the origin of life appears at the moment to be almost a miracle, so many are the conditions which would have had to have been satisfied to get it going."

The DNA molecule has often been described as the most efficient information storage system in the entire universe. The immensity of complex coded and precisely sequenced information written on it is absolutely staggering and it is evidence that speaks of intelligent, information-bearing design. Crick reasoned that life could not have evolved from non-living chemicals under any conceivable earth conditions. Within the mainstream scientific community, the generally accepted theory is that we are the result of a bunch of molecules accidentally bumping into each other creating life. A theory that Crick compared to the assembly of a jumbo jet hit by a hurricane in a junk yard. In other words, he believed the theory held little to no credibility. The English scientist believed instead we are the result of what has come to be known as "Directed Panspermia." An idea that proposes organisms were deliberately

transmitted to earth by intelligent beings on another planet. In his book “Life Itself,” writes:

“... some form of primordial life was shipped to the earth billions of years ago in spaceships by “more evolved” extraterrestrial beings.”

It is from this statement that Crick moves on to the likelihood that other planets in the universe may be suitable for life. An idea that was rekindled in the 1970s by British astronomers Fred Hoyle and Chandra Wickramasinghe (*Director of the Buckingham Centre for Astrobiology at the University of Buckingham in the U.K.*). While the two brilliant scientists accepted the fact that life on Earth evolved over the course of about four billion years, they realized that the genetic programs for higher evolution cannot be explained by random mutation and recombination among genes for single-celled organisms, even in such long periods of time. Thus, they theorized that the genetic programs must come from somewhere beyond Earth.

In a nutshell, their theory holds that all of life comes from space and by incorporating the original panspermia, the idea of “Cosmic Ancestry” was developed. In particular, their theory speculates that life, like the universe itself, has no date of origin and has always existed and can only descend from ancestors at least as highly evolved as itself, concluding there can be no origin of life from non-biological matter.

In 2013, Kazakh academic researchers Maxim Makukov PhD and Vladimir Shcherbak PhD published “The Wow! Signal of the Terrestrial Genetic Code,” a scientific paper with detailed evidence that the human genome contains genetic material designed by an advanced alien civilization. Makukov and Shcherbak claimed to have discovered patterns on our DNA code that form a complex message purposely left behind by our extraterrestrial progenitors. The scientific duo suggests that these extraterrestrials have probably created DNA to seed life on other planets, where much of the 97 percent of non-coding sequences in human DNA could possibly be associated with various alien life-forms.

Despite the criticism that followed by their peers after the release of their work, Makukov and Shcherbak conducted further investigations that led to the writing of a second paper in which they determined that the structure of our genetic code is consistent with the hypothesis that an alien message has been encoded within us. A message that according to their research reads as:

“to whom it may concern, we were here”

Therefore, could it be possible that at some point in antiquity, an intelligent human-looking extraterrestrial species visited Earth and intervened in the course of human evolution?

After all, the scientific evidence presented thus far does seem to suggest that an “unknown hand” upgraded our ape ancestors with a series of deliberate, focused improvements. Besides, how else did our Paleolithic ancestors acquire the knowledge and skills to breed wild plants into food crops and construct planned cities?

How did they achieve an exacting command of the principles of civil engineering as exhibited in Sumeria, Egypt and the Harrappan civilization of the Indus Valley in such a short notice?

How did humans go from mud huts and collecting leafy plants to building ziggurats, flush toilets, public bathhouses, baking in ovens and inventing process metallurgy seemingly overnight?

Anthropologists and historians postulate that all the principle arts necessary to establish a civilization were discovered by accident when our primitive ancestors were trying to survive in their hostile environment. In short, the accepted theory or reality if you will of how human life originated and how we created civilization rests on a series of “miraculous” accidents, impossible knowledge and skills!

Admittedly the Darwinian-based theories of “official science” concerning the origin of Man and civilization obviously lead to a series of intellectual dead ends. However, if we pay attention to what our ancestors have to say about the origins of civilization, then we get a very different and compelling story. That is because none of Earth’s “first” great cultures claimed that they invented agriculture, laws, morality or any other prime tool of civilization. On the contrary, they unanimously declare that they were given the arts of civilization by the “gods,” divine beings of terrifying splendor and radiance that descended from the Seven Stars/Sisters like birds in the dawn of time.

Consequently, could the Pleiades star cluster be the place of our beginnings?

Could there be a similar to Earth world, sun-bathed by a sun-like star waiting for us to visit in that part of the cosmos, our original homeworld, the Paradise of myth and legend?

ASTRONOMY SPEAKS

According to an ongoing study, Earth is not necessarily the best planet in the universe at hosting life, since there are other worlds more suitable for it to thrive on, extra-solar planets that have been termed by astronomers as “superhabitable.” The much promising study is led by Dr. Dirk Schulze-Makuch (*a Washington State University geobiologist with expertise in planetary habitability*), who recently published in the journal of “Astrobiology” that a superhabitable planet is defined as older, a little larger, slightly warmer and possibly wetter than Earth and stated that:

“We are so over-focused on finding a mirror image of Earth that we may overlook a planet that is even more well-suited for life.”

For the study, Schulze-Makuch teamed up with astronomers René Heller (*of the Max Planck Institute for Solar System Research*) and Edward Guinan (*of Villanova University*) (*the scientists who found the superhabitable planet concept back in 2014*) to search beyond our solar system for promising candidates. The esteemed scientists selected for their study systems with planets that orbit within the habitable zone, the region around a star where temperatures could allow liquid water to exist. Many of the stars selected are G-type just like our sun. Interestingly, the scientists also included in their study systems with K-type stars, orange-red dwarfs, which are cooler, less massive and less luminous. Initially an odd sounding decision but with a rational reason, since K-stars have one big advantage and that is their long lifetimes, which can range anywhere from 20 billion to 70 billion years. A strong factor of superhabitability as the scientists explain, since there is enough time for life to advance to the complexity currently found on Earth on any of the terrestrial planets that orbit within their habitable zone. In comparison, our sun has a relatively short lifespan of less than 10 billion years and since it took nearly 4 billion years before any form of complex life appeared on Earth, it means that G-type stars might run out of fuel before complex life can have the chance to develop. Another advantage is the lower radiation produced by a K-type star (*compared with that produced by a G-type star*) that allows complex life to develop without the need for an atmospheric ozone layer. Red dwarfs also happen to be the most stable amongst stars and their habitable zone does not move very much during their lifetime. Furthermore, K-type stars are about 50% more frequent than stars like our sun, while it is estimated that about 9% of the stars in the Milky Way are red dwarfs!

Does this mean humanity’s progenitors most likely originated from an earth-like planet that orbits a K-type star?

Currently, estimates of habitable zones around other stars suggest that there may be many more habitable places in the Universe than considered possible. For instance, on the 4th of November in 2013, astronomers reported (*based on Kepler space mission data*) that there could be as many as 40 billion rocky Earth-sized planets orbiting in the habitable zones of G and K-type stars within the Milky Way alone. Esteemed scientist Dr. Harrison H. Brown (*of the Division of Geological Sciences, California Institute to Technology, Pasadena*) estimated that virtually every star in our galaxy has a planetary system in each of which from two to four planets might have an Earthlike environment and chemistry that encourages

our kind of life to exist. According to his calculations, there are at least 100 billion stars with planets in the Milky Way galaxy alone. A staggering figure that denotes there are 200 to 400 billion planets like Earth on which life would almost certainly thrive!

One of the first astronomers to speculate about the presence of life on other planets in the outer universe was Dr. Harlow Shapley (former head of the Harvard University Astronomy Department) who in his famous book “Of Stars and Men” wrote:

“Exactly where these other life-bearing planets are we cannot now say and perhaps we may never do as they are in the glare of their stars, isolated as we are in space and equipped with sounding apparatus that is still, we hope primitive (and will improve). Although not seen or photographed, those planets are deduced as statistical probabilities. These must be at least 100,000 of them in our galaxy if we accept the frequency the writer prefers... There is no reason not to believe that the biochemical Evolution on one-half of the suitable planets has equaled or attained much greater (technological) development than here (on Earth).”

An assumption that suggests more than half of Shapley’s estimated 100,000 inhabited planets in our galaxy are occupied by beings which are chronologically and thus, intellectually more advanced than we are. Admittedly a possibility that is strongly supported by the teachings of the Vedas and of the indigenous people of our planet. Consequently, what are the odds that a G or K-type star lurks somewhere in the Pleiades star cluster?

PLEIADES - THE SEVEN SISTERS

MESSIER 45

The Pleiades, also known as the Seven Sisters and Messier 45 (*in astronomical circles*), is an open star cluster formed by middle-aged, hot B-type stars in the north-west of the constellation Taurus. The fabled star cluster is visible to the naked eye due to its relatively close distance from our sun and because the stars that comprise it are gravitationally bound with each other. As such, they move through space as a cohesive group, at roughly the same speed and in roughly the same direction, hence their relative positions remain stable. One of the distinctive traits of the Pleiades is the nebulosity of interstellar dust and gas that surrounds it, which would ordinarily be invisible to us but is illuminated by the stars in what is known as a “reflection nebula.”

The star cluster contains over 1,000 statistically confirmed members, the majority of which is young, hot blue stars, with the brightest seven forming its distinctive P-looking layout as observed from the Earth. Astronomers estimate that the Pleiades formed within the last 100 million years and due to the extreme luminosity of its stars, it will burn out quickly, with an estimated life span of only a few hundred million years. Much shorter than the billions of years our sun will enjoy.

In other words, if life managed to develop around one of the Pleiadian stars, it would be the equivalent of bacteria and with no indications that any K or G-type stars exist among the observed members of the starry group, any chances of finding a planet hospitable to life are dramatically reduced, if not eliminated. Nevertheless, the current scientific data does not discredit the beliefs and traditions of our ancient ancestors for the simple reason that the visible cosmos as seen from the surface of our planet appears to have no depth, no sense of dimension. Instead, one gets the impression our world is covered by a massive piece of fabric, adorned with sparkling ornaments of various sizes and colors. Therefore, could the identification of the Pleiades as the place of our origins be an illusionary impression made by our ancestors?

For instance, the Taurid meteor stream has borrowed its name from the Taurus constellation because whenever is observed from Earth, it gives the impression that the meteor stream springs from that part of the cosmos. In actuality however, astronomers explain that its origins are within our solar system. Therefore, what if a group of star-beings visited our world millenia ago from the general vicinity of the Pleiades (*as observed from the Earth*) but not from the star cluster itself?

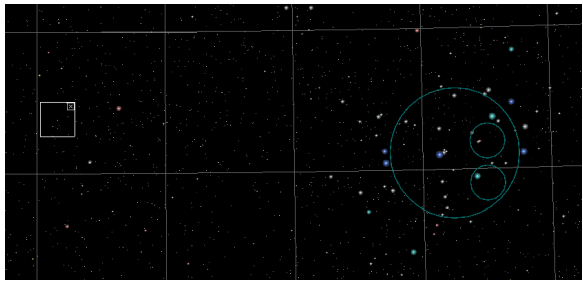
Up until now astronomers have discovered at least 19 stars (*3 G-type and 16 K-type stars*) in the vicinity of the fabled star cluster that are either red or yellow dwarfs like our Sun. Could any of those be the host star of the homeworld of our celestial progenitors?

Alternative researcher and author Wayne Herchel (*who has spent at least the last 20 years of his life collecting evidence that humans are offspring of star beings that came from the Pleiades*) in his book “The Hidden Records” reveals the existence of another G-type star (*HD 283271*) in the vicinity of the Pleiades, which according to the evidence presented in his read, it is very likely to be the location of our original homeworld.

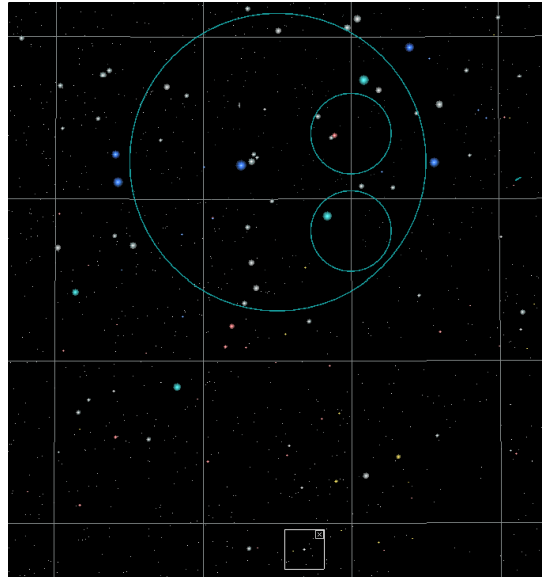
Nevertheless, due to the current technological capabilities available and the scientific disinterest in discoveries made by non-certified scientists associated with extraterrestrial life, it is almost impossible for the time being to confirm or deny any of Herschel's claims or even convince astronomers to turn their attention to the rest of the accounted sun-like stars discovered in that heavenly region for that purpose.

However, it was recently announced that a team of astronomers observed the formation of young rocky planets around a hundred million year old G-type star (*HD 23514*) in the vicinity of the Pleiades. According to the scientists who made the discovery, the sun-like star has properties very much like our Sun, except that it is 45 times younger and is orbited by hundreds of thousands of times more dust than our star. A remark that led them to the conclusion they most likely discovered an evolving young planetary system and the first solid evidence of planet formation in the Pleiades star cluster!

Consequently, what if our cosmic creators have indeed come from a superhabitable or Earth-like planet, sunbathed by a G or most likely K-type star somewhere in the vicinity of the Pleiades constellation?



The featured schematics depict the location of stars HD 283271 and HD 23514 in relation to the Pleiades star cluster and their relatively close distance from it. A distance that is eliminated to an observer standing on the surface of the Earth, with the Pleiades used as the only point of reference to locate the two stars in the night sky.



Although at the moment we can only speculate, our ancient ancestors were quite convinced that when they looked up into the sky and observed the Pleiades, they were observing their ancestral "home!"

And the search continues...

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• Have you ever wondered where do we really come from?

• If we are alone in the Universe?

• How our species managed to become the dominant intelligent life form on the planet in such a short notice?

• What is the truth behind all the legends and myths that speak of encounters between men and gods?

• Could these gods of old have been flesh and blood beings that physically interacted with our ancient ancestors?

• Were we visited by extraterrestrial beings from the cosmos in antiquity?

This is not your typical book that relies on scientific data to support an already established theory that attempts to shed light on the origins of our species. On the contrary, it is a book that attempts to explain the enigmas that have troubled geneticists and evolutionists for decades now by taking a fresh approach with the "guidance" of the ancients themselves, through the traditions and written records they left behind about their origin, as they were handed down from generation to generation since the dawn of civilization.